Church Management

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October 1959

(See page 32)

ME XXXVI NUMBER 1

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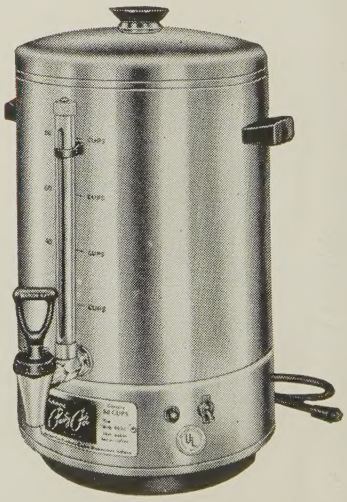

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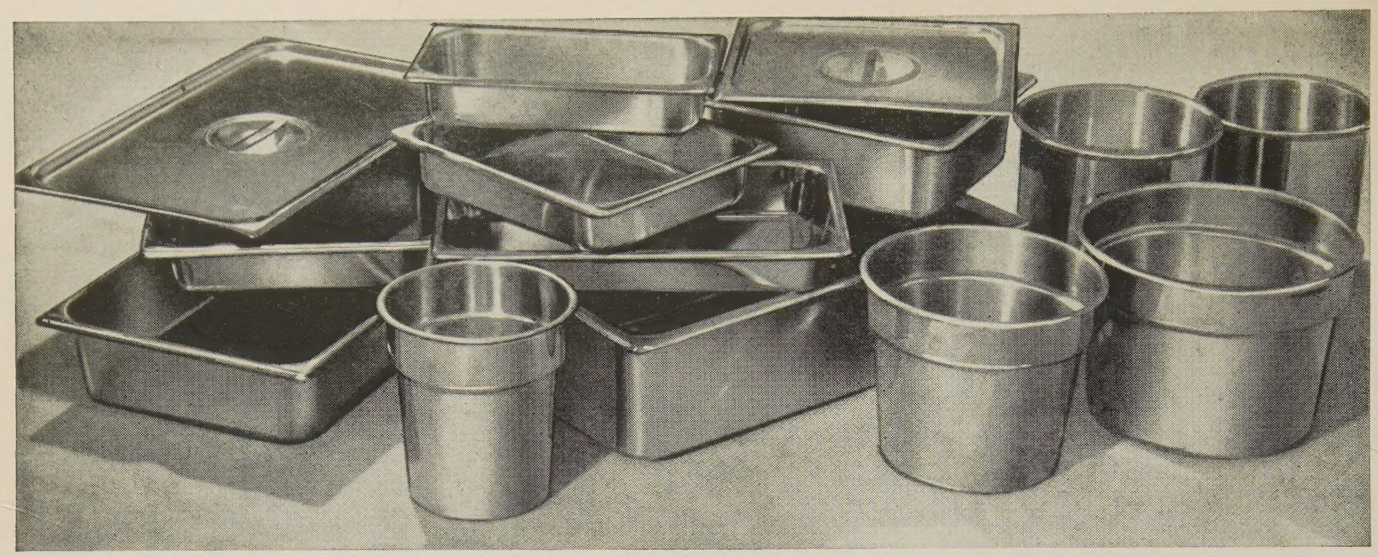

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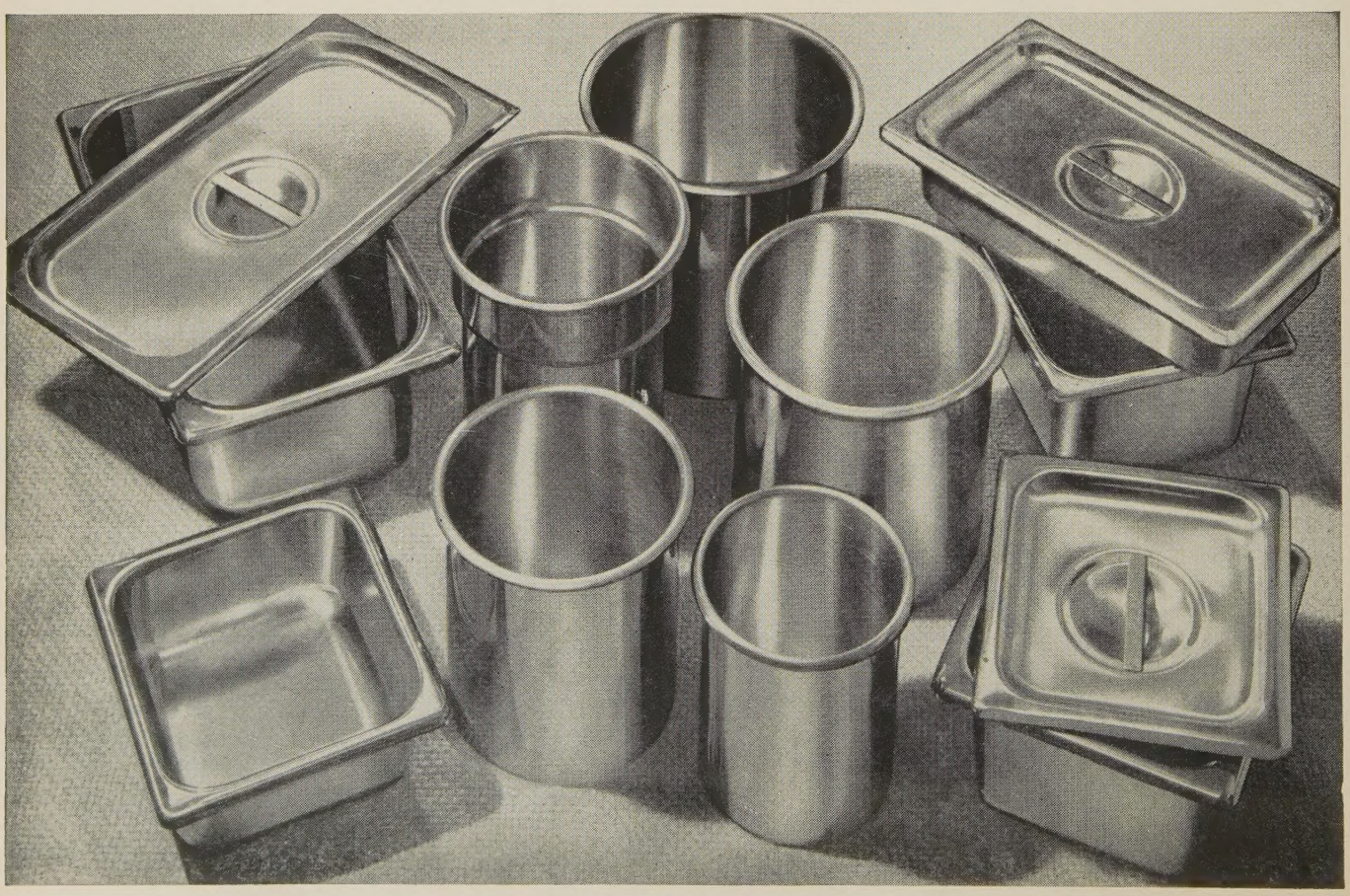

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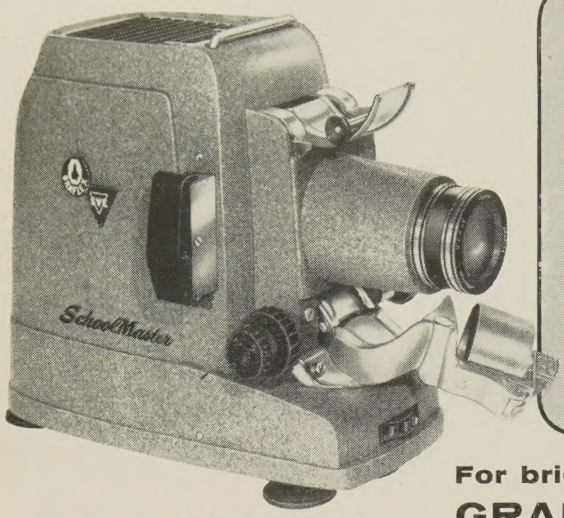

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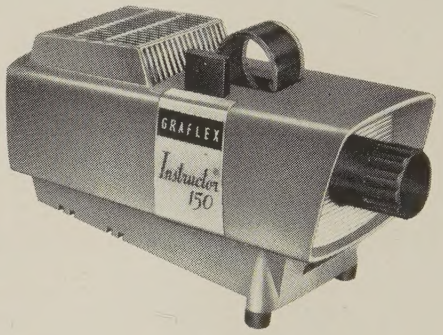

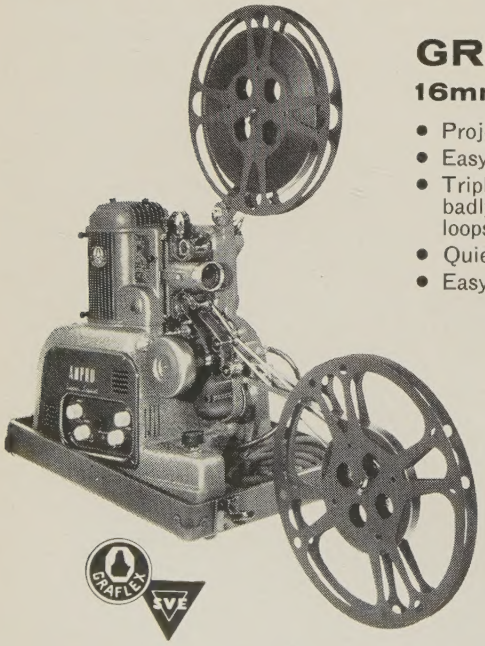

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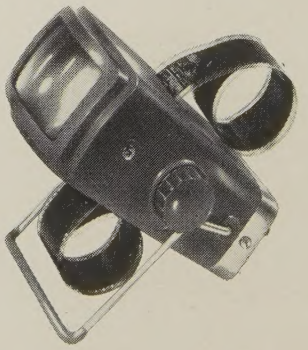

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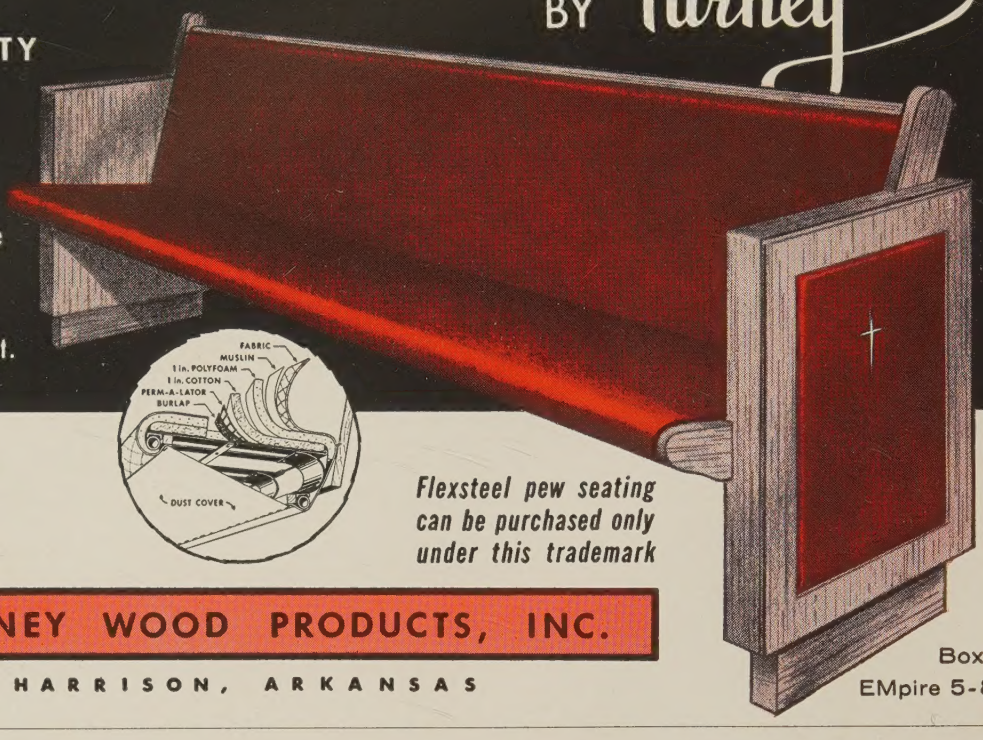

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They Say; What Say They? Let Them Say

POPULATION CONTROL

Dear Sir:

You may have noticed in the newspapers a few days ago that the committee appointed by President Eisenhower to review U. S. Foreign Aid policy dealt for the first time with the subject of overpopulation. This high-level group of citizens headed by William H. Draper recommended that the United States assist countries, on request, in the formation of their plans designed to deal with the problem of rapid population growth, and support studies and appropriate research to meet the serious challenge posed by rapidly expanding population.

You may recall receiving from us some time ago a pamphlet called "The Population Bomb," in which appeared the following:

> The U. S. Government goes merrily ahead appropriating hundreds of millions of our money "to improve the well-being of the people" of other lands—the result of which is more hungry people! On this subject a distinguished physician of the Mayo Clinic says:
>
> "I am wholeheartedly in favor of the Point Four program, but would like to see added to it Point Five—to limit the rapidly increasing mouths which are consuming resources faster than Point Four can develop them. If Point Five is not added, the Point Four program cannot alone bring about world peace."
>
> The people of many of the overpopulated countries would welcome assistance in the field of population as they have in the areas of health, agriculture, and nutrition.
>
> Helping them is not interference in their affairs. We have been giving our know-how on reducing death rates. Nobody calls that interference. Likewise giving know-how on reducing birth rates is not interference when desired by the recipients. If they want our help in arresting their mounting numbers—their really basic need—we should respond.

Your interest and that of other leading citizens has resulted in the printing of seven editions of "The Population Bomb," totaling 700,000 copies. The concern of the American people regarding population pressures mounts daily.

The Draper Report was submitted to Congress on July 23. It is, we believe, the first time that official recognition has been given to the problem—and as such is a milestone on the road to action.

We hope you share our enthusiasm for this report and that you will write the President, your senators, and your congressman, asking them to give it thorough-going consideration.

We shall appreciate receiving your own reactions and also any that you may get from Washington.

Hugh Moore
New York City

KEY TO THE SEPULCHRE

Dear Sir:

I am so heartily in accord with the August article of G. Ray Jordan that I hesitate to criticize it in any way. My own experience in serving refugees underscores the vital truth he seeks to drive home to American consciences. Yet I am concerned that inaccurate statements might suggest to some critical readers that the whole is unsubstantiated. Hence this letter.

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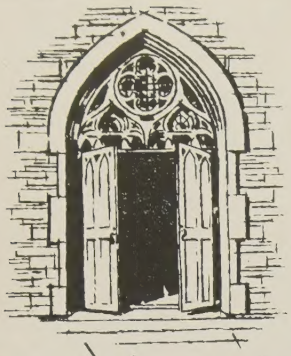

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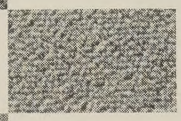

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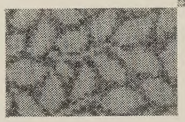

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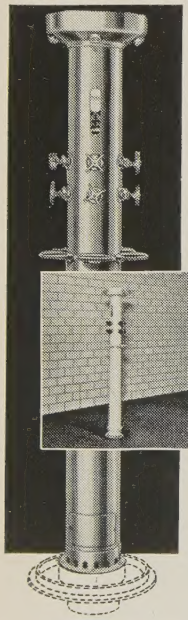

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Before I learned better history I also used Dr. Jordan's illustration that "a Muslim keeps the key to the Church of the Holy Sepulchre because of Christian disagreements." It seems probable in view of the dismal record made by our Roman and Orthodox brethren as they have fought (literally at times) for the profitable possession of these "holy places." I have certainly no disposition to whitewash all this. But according to the best information I have been able to secure, the tradition of having a Muslim as holder of the key has nothing to do with this. It was inserted in the treaties that marked the close of the ill-fated attempts by the crusaders to "free" the sites sacred to Christian history. The Saracen leaders were willing to grant Christian pilgrims access to these shrines, but they insisted that as a symbol of the fact that authority and ownership resided still with the Arabs the keys should be controlled by an Arab family, which has traditionally held that honor, passing it from father to son.

John Schmidt
Buffalo, New York

DISAPPOINTED

Dear Sir:

Having found the Annual Planning Issue of July 1958 of such invaluable help—particularly page 24 on the church year with dates, special observances, etc.—it was with great anticipation that I looked forward to the 1959 issue—and was disappointed!

I hope you will give consideration to repeating this feature in the 1960 planning issue.

George E. Johnson
Vero Beach, Florida

DEEP THINKING

Dear Sir:

Please allow me to congratulate you on the thinking behind your article "Which Unit First." It certainly shows deep thinking of the problems facing congregations in their endeavors to provide enough rooms, properly arranged, for the teaching of the Lord's Word, and it also will help in combating juvenile delinquency.

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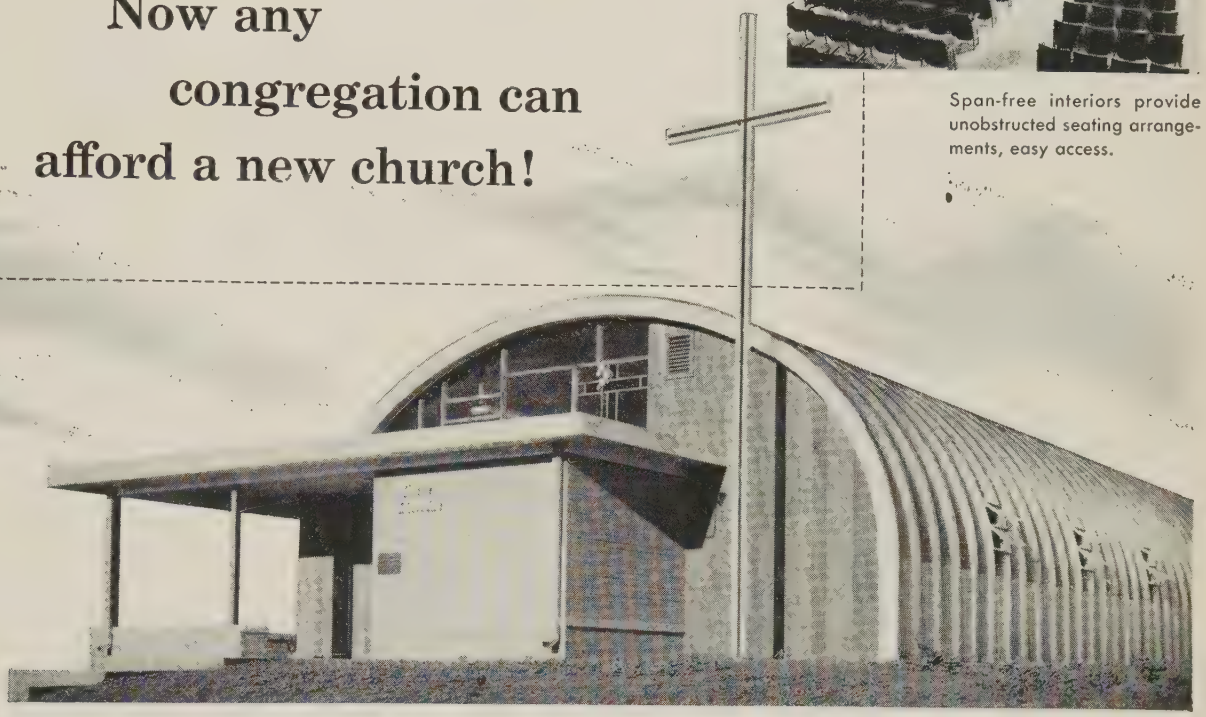

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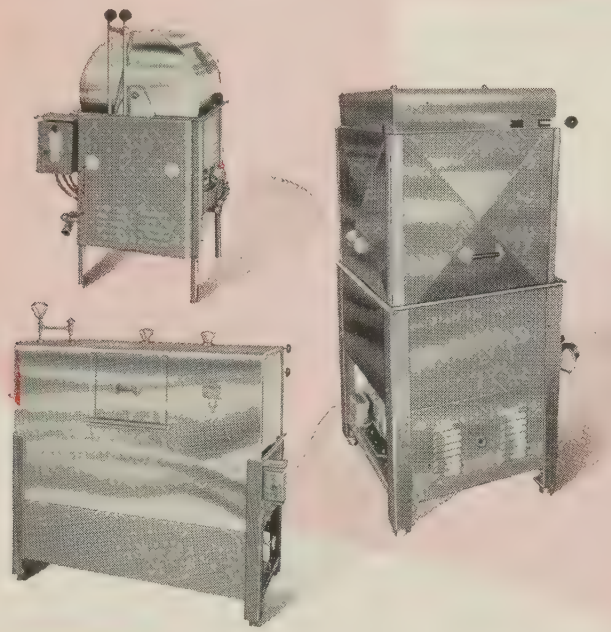

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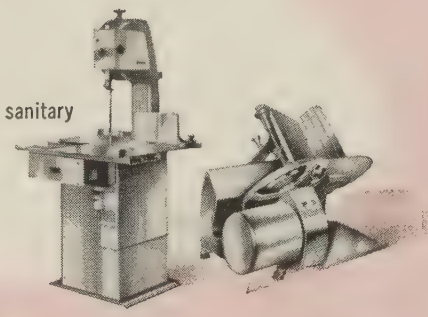

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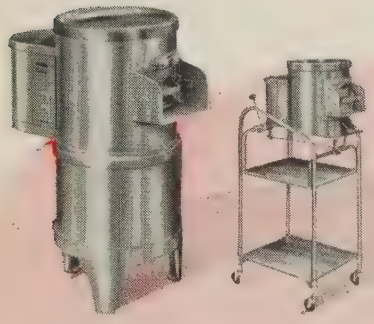

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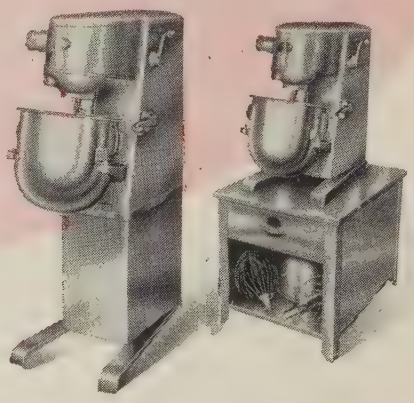

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THE PROFESSIONAL JOURNAL OF THE CHURCHES

The End Is Not Yet

And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.
—Mark 13:7

From the creation of the human race mankind has looked forward to a brighter and better age. The dream of a city of God not built by hands seems inbred in the human race. Artists attempting to portray the creation usually select dark, dismal bogs or mires from which beauty arises. Long before the era of Charles Darwin, theologians saw divine progress in the world leading to better things.

Yet at the same time there has always been a sector of society which thinks of a world created in perfection but becoming base because of its own sins. Sects which predict that the time will come when God will destroy the world have existed in all eras. Dates have even been predicted from time to time. But the old world, somewhat confused and giddy, continues to roll, and dreamers still look with misty eyes to a better age.

History does much to strengthen the dreamer. He has the evidences that new eras and better days come from the failures of the past. Destroy the great buildings of a nation in war and a new day dawns, largely wrought by dreamers, in which better buildings are erected to replace those destroyed. One age may kill itself by its own abuses; it will be followed by a new age of greater vitality.

We can understand why many looking at the confusions of the present day can see only the end of the age of history. But there is historic evidence to justify faith in the future. This is an age of wars and fears of wars. It is an age which has seen the upsurge of the socially submerged peoples who demand their rights in a world like ours. It is a demand which is going to be met, in one way or another. It will be met because it is just. This world cannot exist half slave and half free. The "haves" might as well face these facts.

Christians, of all people, should understand this. It was our fathers who dared to leave home to preach the gospel of Christ to the colored races. These hardy missionary pioneers saw light come to the eyes of the black, yellow, and brown men. Boys and girls under Christian tutorship joined the forces of the dreamers and pledged themselves to fight in the cause of a happier world.

Some unexpected things have happened. Commercialism of the western world clouded the picture of life as preached by the missionaries. The shrewd boys and girls of the submerged peoples soon detected that even missionaries did not quite follow their own teachings. Charley Soong, a cabin boy who became an American-trained minister, found that the mission board would not pay a yellow man the same wage it gave their white men. Syngman Rhee, the Korean patriot, saw a dark cloud come over his dreams of a Christian Korea as he listened to Christian orators sing the praises of Japan—a Japan which had tortured the young Korean patriots of whom he was one.

The rising of the masses throughout the world and their clamoring for a place in our world may mean the end of civilization or it may mean the dawning of a new day. Our faith is in the latter. It would be wonderful if the new day could come with music and roses; instead it may come with war, pain, and bitterness.

It probably will come with the aid of the Christian nations. It probably will be quite a different world from that planned by the masters of the white races. But it will come. The birth of a new age does not always follow the human pattern. Other forces play an important part. There is a destiny which shapes our ends. If that destiny is destruction, this dream picture is lost. But there are many who are sure that "the end is not yet."

Search the pages of history; see if they do not support the thesis that better worlds will rise. Two generations ago James Russell Lowell wrote his challenging verses on the "present crisis." One verse of that, coupled with the Scripture text I have used at the head of this editorial, gives the message.

Careless seems the great Avenger; history's pages but record
One death grapple in the darkness 'txist old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold holds the future and beyond the dim unknown,
Standeth God within the shadow, keeping watch above his own.

Taxation of Churches

For more than four decades *Church Management* has urged serious consideration of the proposal to tax churches and property owned or controlled by churches. We have been pretty lonesome in that position, and it is nice to find that Dr. Eugene Cardson Blake, stated clerk of the United Presbyterian Church in the United States of America, has now proposed that the time has come for such taxation.

Our contention for the taxation of churches has been based on the proposition that freedom from taxation was a sign of unity between the church and the state. The historical picture is that during those early years in American colonies such as Massachusetts, Connecticut, Virginia, New York, and others, the church was definitely a part of the state, and the state does not tax itself. The theory of church-state separation was not born with the republic. It is an evolutionary thing. There was state control over churches in several areas for many years after the nation was born. But gradually statesmen and churchmen reached the conclusion that in America our ideals of democracy would better prevail if all religions enjoyed freedom of worship while none were entangled in the affairs of state.

Dr. Blake adds other arguments in his presentation which appeared in *Christianity Today.* He feels that there is danger from a church growing in wealth which, freed from the responsibilities of business, may control the political nation.

The following quotation gives this argument:

> When one remembers that churches pay no inheritance tax . . . that churches may own and operate business and be exempt from the 52 percent corporate income tax, and that real property used for church purposes . . . is tax-exempt, it is not unreasonable to prophesy that, with reasonably prudent management, the churches ought to be able to control the whole economy of the nation within the predictable future.
>
> That the growing wealth and property of the churches was partially responsible for revolutionary expropriation in England in the sixteenth century, in France in the eighteenth century, in Italy in the nineteenth century, and in Mexico, Russia, Czechoslovakia and Hungry . . . in the twentieth century, seems self-evident.

We feel that this is a valid argument. The whole question should be broadened beyond the church area. State laws which provide for the incorporation of nonprofit bodies which include not alone churches but colleges, charities, and foundations furnish fertile soil for many scheming minds more intent to serve their own financial welfare than to serve the public. It would be interesting to know how many quasi-religious nonprofit institutions have been set up which exist merely to pay the staff salaries.

In filing for a charter a nonprofit organization is usually asked not alone the purpose of the organization but also to what purpose any funds secured by solicitation or business will be used. I suspect investigators may find that there are many which would be unable to show that they have ever distributed money to the cause indicated in their application.

"Printers' Ink" Writes Editorial

Most preachers feel that their laymen think of churches as being financed by mite boxes, bazaars, candy sales, and chicken suppers. It is interesting to find the editor of an outstanding business journal entitled *Printers' Ink* protesting financing churches by the method of collecting coupons.

The editorial is so good that we reprint it herewith, at the same time expressing regret that *Church Management* did not say it first.

FULPIT PROMOTION

We congratulate the Bon Ami Company, New York, for its seventy-fifth year in business and its long record of accomplishment. But we can't be as pleasant about its new promotion through New York churches.

We'll spare ycu the full details. But the "Good Friend" project, as it would be called, provides cash contributions to participating churches based on the return of Bon Ami labels from the congregations. Arrangements have been worked out with the churches for collecting the labels and, in some cases, the ministers explain the program from the pulpit. Presumably, these clerics first speak of cleansing the spirit and then the kitchen sink.

Bon Ami seems pretty sanctimonious about what is just another promotion. But the venality of the churches is harder to understand. Is the need for money so desperate—for one thousand churches—that they become label-collecting agencies?

Going back to the New Testament may be a bit solemn in this instance. But there is a couplet, composed by a prophet of our own times, James Thurber, that may be more apt:

"He is by noble mind abhorr'd who'd make a Babbitt of our Lord."

A Noteworthy Marriage Sermon

Many minister readers make it a practice to preach a sermon in connection with a church wedding. For their interest, and for others also, we are printing in this issue the sermon preached by the Lutheran minister of Sogne, Norway, at the marriage of Anne Marie Rasmussen and Steven Rockefeller. It seems to us that the vicar of the church, Olav Gautstad, said just about the things which should be said, and said them in just about the way they should be said.

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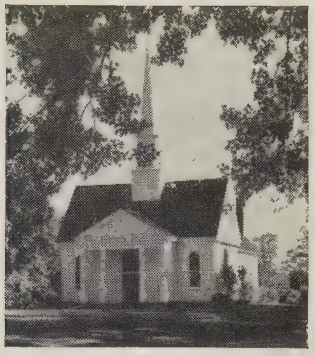

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The Recovery of the Communion Table

John R. Scotford*

Recent years have brought an increasing emphasis upon the church as a divine fellowship, upon the Lord's Supper as a means through which this is nurtured, and upon the communion table as the symbol of this drawing together of man and God. In the course of these developments the communion table as a physical object has been moved about and modified in curious ways.

Prior to the present revival of worship in the nonliturgical Protestant churches, the Lord's Supper was served from a nondescript table of moderate size which was normally pushed back against a central pulpit. On communion Sunday it might be brought forward so that the minister and deacons could get behind it. Sometimes it was enlarged by means of a false top which provided more abundant room for the elements. The table commonly matched the color of the pulpit and so blended into it. To the casual observer it looked like an extension of the rostrum, serving as a sort of prow to the preacher's ship. It was the usual resting place for the offering plates, whether empty or full. It was a good place for flowers.

As churches became more worship conscious, small crosses, usually of brass, began to appear upon these tables. Ultimately the cross would be flanked by a couple of candles, which commonly overshadowed the cross. If the congregation was in the evangelical tradition, an open Bible might be added to this ensemble, to offset any popish implications which the cross might have for some of the worshipers.

During the 1920's, an increasing number of churches began to move the communion table from the floor of the church to the platform, relegating the pulpit to one side and inviting the placing of a lectern on the other. Usually the table was put as far to the back of the platform as possible. Often it was set off from its surroundings by a dossal.

At this point the architects took over, both in the remodeling of old churches and in the designing of new ones. Their first impulse was to absorb the communion table into its new setting, at the same time glorifying it with additional trappings. They matched it to the surrounding wainscoting, sometimes adding a wooden reredos as a background. In its new position it was fastened into the wall, becoming an altar-like shelf rather than a table. Most of the time its major function was to give a conspicuous setting to the cross and the candles which had become attached to it while it was still out in front of the central pulpit.

One of the most interesting developments in church styling is the changing concept of the altar. A few years ago evangelical churches were swinging from their historic communion tables to the altar placed against the wall. Today the trend has been reversed. Now liturgical churches are moving toward free-standing altars and communion tables.

The emasculation of the table was furthered by certain practical considerations. What was to be done with the cross and the candles on those Sundays when communion was served? The ledge, which was all that was left of the table, afforded little room for the elements to be used in the sacrament. Yet it hardly seemed fitting to remove the cross and put out the candles at one of the high moments in the worship service. A solution was found in the retable, or gradine, which was a shelf behind and above the surface of the altar on which the cross and candles could be kept at all times, thus getting them out of the way of the bread and the wine. This was undoubtedly a convenient arrangement, but it completely obliterated any resemblance between the place from which the elements were distributed and the traditional Lord's table of Protestantism. In the effort to enhance the place of communion in the architecture of the church we had arrived at something entirely different from that with which we had started. In our efforts to be liturgical we had turned our backs on our fathers.

Relief Starts With Rome

Curiously, the first glimmerings of relief from this intolerable situation came through the liturgical movement in the Roman Catholic Church, which has for its purpose the more intimate involvement of the laity in the Mass. It is not content with getting people to the Mass; it seeks to get them into the Mass. Some of its teachings come very close to Luther's doctrine of the universal priesthood of all believers.

This had two architectural expressions, and we do not know which came first. Fully fifteen years ago the high altar in St. Patrick's Cathedral in New York City was removed and a marble table was installed in its stead. On this there is nothing more than some candles and the tabernacle in which the elements are kept; and we have seen discussions in Catholic periodicals concerning the possibility of removing the tabernacle from the table. A priest who had built a chapel said to us, "I could have placed the tabernacle in the wall behind the table if only I had found a certain precedent a few weeks sooner." Most new Catholic churches now have tables rather than altars, and it is reported that Mass is being said from behind the altar, with the priest facing the people, although we have never seen this.

When Father Coughlin built the Shrine of the Little Flower in Royal Oak, Michigan, the pews were arranged to form a semicircle about the altar. This was followed by St. Mark's Church, north of Burlington, Vermont, in which the congregation sits on all four sides of a simple table. More recently has come the Church of the Blessed Sacrament in Holyoke, Massachusetts, which is completely circular. Although there are seats for fifteen hundred people, no one is more than eight rows back from the sacred table. The purpose in these and other new Catholic churches is to get the people as much into the Mass as possible. It has been found that physical proximity promotes spiritual participation.

*Church building consultant, Mount Vernon, New York.

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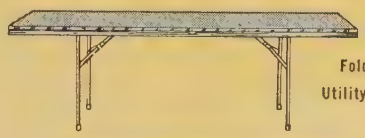

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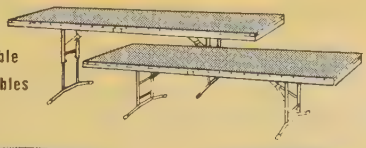

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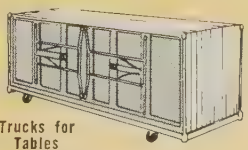

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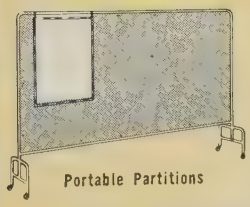

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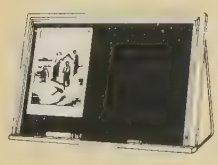

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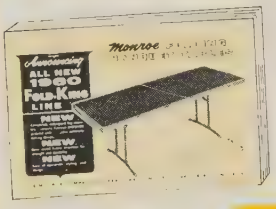

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These innovations were not wasted upon the high church Episcopalians. According to their current thought, the sacred feature of the holy table is the surface from which the elements are served, and this is where the visual emphasis should fall. The objection to a shelf behind the table and to various elaborations above it is that these detract from the table itself.

This thinking found expression about ten years ago in the erection of St. Clement's Episcopal Church in Alexandria, Virginia. To eliminate distractions, there are no outside windows. At the center of the room is a great table, and the congregation is seated on opposite sides of it.

At this point the torch was taken by the Lutherans, first with St. John's in Midland, Michigan, which is three years old, then by the recently completed St. Peter's in Minneapolis. Both are round churches, with the altar in the center and the pews on seven sides of it. By taking out one "piece of pie," space is provided for the pulpit and choir. The effect is to draw the congregation together in a rather intimate setting.

Will Evangelical Churches Follow?

Although few, if any, nonsacramental churches are ready for the "church in the round," they are moving in that direction by making both their communion tables and the crosses above them much more realistic. Instead of prettified altars we are getting real tables with some semblance to that which was used in the original upper room. Crosses are harking back to Calvary as they become much larger and more rugged, with an increasing use of wood rather than metal.

In Bethany Presbyterian Church of Portland, Oregon, the congregation sits on three sides of a simple table—and finds a new joy in the Lord's Supper. In Edwards Congregational Church of Davenport, Iowa, there is a long table set at right angles to the congregation. Sturdy tables of considerable size resting on real legs can be seen in the Congregational Church in Fremont, Nebraska, and in Park Hill Community Church and the Kirk of Bonnie Brae in Denver. The large table has two advantages: It gives a scriptural setting for the observance of the Lord's Supper, and it provides abundant space both for the elements and for those who serve them. In those churches where communion is served in the pews, there is a trend for the deacons or elders to sit about the table, as did the disciples of old. The aim is the same as that of the liturgical movement in the Roman Catholic Church—a more intimate participation of more people in the central rite of the Christian church.

TO BUILD A CHURCH
Ralph Mitchell Crosby*

Build you a hallowed house for Christ, our Lord,
Where all may come and worship in accord;
Build not of only wood and steel and glass
To guard against the wear of years that pass,
But build a church with hope and reverent prayer.
An altar raise, and make a chancel where
A boy and girl may life-long troth declare.

Create a place where children will return
Each Sabbath day to sing their songs and learn;
And then a room where fellowship belongs,
Where friendship ties are bound with loving thongs.
Provide a garden spot for meditation,
A chapel with a quiet invitation
To enter and to there find consolation.

Aye, build a church of worship for our Lord;
Your sacrifice will bring a sweet reward
For time and monies spent to raise a shrine
Of noble and of well conceived design.
Build for the present and the future too,
With vision and with coming years in view;
Thus it will prove a benison for you.

*Architect, Los Angeles, California. (Sketch by the Author)

The big cross preceded the realistic communion table. The first conspicuous example is found in the prewar Christian church in Columbus, Indiana. This was purposely placed off-center so that it would be regarded, not as architectural decoration, but as a reminder of the ancient instrument of torture on which Christ died. Eliel Saarinen and Pietro Belluschi have used it repeatedly, and they have had many followers. The climax of this development can be seen in the great white wooden cross which dominates the scene in the First Presbyterian Church of Stamford, Connecticut.

The large table and the stark cross are symptoms of the shift in religious attitudes and the change in theology which recent years have brought.

Not so long ago men sought to honor the Christian faith by elaborating its physical accessories. Part of the appeal of Gothic architecture was the opportunity which it afforded for intricate decoration. Unlimited pains were taken in the fashioning of altars and crosses. This was unmistakable evidence of loving concern on the part of both the craftsmen and those who paid the bills. Many of our churches are monuments to the devotion of those who built them. In their eyes nothing was too good for a place of Christian worship. The difficulty is that their zeal outshone their understanding. In the very elaboration of the furnishings attention was diverted from the message of the Christian faith. The supreme example of this is the Cathedral of St. John the Divine in New York City. Often the result has been to clothe religion in garments which seem quite unreal to the common man. In exalting the church we sometimes set it apart from life.

The theology of this newer trend can be expressed in a few words: Christianity is not a pretty thing. The cross should not be beautiful, but awesome! This new realism is most wholesome. It points us back toward fundamentals of faith and life. The question is: How far are churches willing to accept the implications of these architectural trends? Are they ready for a faith which faces all of life, including the agony of human suffering for which the cross is the eternal reminder?

(end)

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All this and economy, too. It is easy to understand why fuel savings are substantial. There is no heating of unused areas, and no overheating, because *each room* is automatically controlled. With all of its remarkable advantages the SelecTemp system can be economically installed in new or existing churches or church buildings. Costs compare with those of a conventional one-zone steam or hot water system, and are far less than for any system offering room-by-room temperature control, with every room a zone.

SelecTemp combines steam and warm air. Heat source is a low pressure boiler. Steam is received by room units through small copper tubing concealed in walls and floors. The compact room units are recessed into the walls; require no floor space. They warm, filter and force-circulate the air under continuous thermostatic control. Fans and thermostats are non-electric; no wiring required. Many existing steam plants can be economically converted to SelecTemp heating.

Calvary Presbyterian Church, Newburgh, N. Y., reports on two years with SelecTemp heating. "We are just completing the second heating season and have found the SelecTemp heating system to be extremely satisfactory in every respect.

"The local utility company estimated the cost of operation prior to installation. The actual cost has been considerably less, both years, than their estimate. This in spite of the fact that three classrooms have been rented by the Board of Education and have been heated all during the week, which was not anticipated when the estimate was made.

"Since most of the rooms in a church building are only used once or twice a week, flexibility is most important. We have found this ideal. Areas in the building can be at reduced temperature and very quickly brought up to regular temperature when needed. The temperature within the rooms both large (such as the auditorium) and small remains very even—with practically no fluctuation."

W. Hugh Whitehill, *Trustee*

* * * * *

Whether you are planning to build, modernize or enlarge a church or church building, it will pay you to get the facts on SelecTemp heating, supplied without cost or obligation. Please mail coupon.

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For Reformation Sunday

Prerogatives of Protestantism

G. Curtis Jones*

And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.
—2 Corinthians 3:18

About noon on October 31, 1517, a stocky Augustinian monk nailed his ninety-five theses on the north door of the Castle Church in Wittenberg, Germany. An ordinary act, for the door also served as a bulletin board. To all practical observers it was just a routine matter.

It was an unusual statement, however. It was a challenge to debate certain propositions ranging, as Roland Bainton says, from "complaints" to "the cries of a wrestler in the night." Though the church itself may not have recognized the implications, it was primarily the declaration of a man's faith. Even Pope Leo X, when he heard about it, quipped, "Luther is a drunken German. He will feel different when he is sober."[1] However, the printer, recognizing that this was no ordinary document, ran off extra copies and circulated them throughout Germany. Thus what was originally intended as a priest's protest revived previous criticisms of the church, ignited others, and ultimately resulted in the religious revolution that produced Protestantism.

Protestantism stems from at least two sources: (1) from those churches that had their beginnings in the mighty Reformation of the sixteenth and seventeenth centuries and (2) from the original church of the apostles which has continued for nearly 2,000 years (the precious remnant, a genuine and growing revival of life and faith) and connects us with the apostolic fellowship. This latter is what Protestants mean when they say, "I believe in the holy catholic church."

As we observe the festival of Reformation, not in the negatives of separation, nor as a conceited and complete accomplishment, but as an expression of free followers of Christ, it should be encouraging to review some of the prerogatives of Protestantism.

A unique prerogative of a Protestant is the privilege of being his own priest. When Luther said, "Here I stand, I cannot do otherwise," he uttered and demonstrated a peculiar right, that of a man, irrespective of his station or stature, having free access to the throne of God. Christ alone was and is the high priest. In a day when independent religious thought and action were punishable by death, this heroic and courageous monk took his stand for personal commitment to Jesus Christ, the sole head of the church.

We need to remember that it was not always popular to state one's faith. Now, with more than 281,687 congregations scattered across America, it does not require spectacular courage to profess Protestantism. But in the sixteenth century it was heresy for a man to say he was his own priest. It was more than a stubborn stand; it was a positive stand for that which ennobles man.

Moreover, may we never forget that as seeking, free souls, unencumbered by superstition, magic, indulgences, hazards, and costliness of purgatory, penitent followers can call on the name of the Lord Jesus Christ, and, believing, be saved.

Another prerogative of the Protestant is his freedom to pursue truth as symbolized by the open Bible. Again it is difficult for us to realize that there was a time when the Bible was "inside information," capable of being studied and interpreted only by priests. Two hundred years before Luther, John Wycliffe took an early lead in the translation of the Vulgate Bible into English. When he fell into disfavor, evangels went into the streets, preaching from texts translated by Wycliffe. Later critics dug up and burned his bones.

To the Reformers the Bible was not only the norm of their Christian beliefs but also a guide to their daily living.

Both Roman Catholicism and Protestantism are founded on the New Testament. There is, however, a significant difference; namely, Catholicism claims the right to develop and interpret the sources of its faith, which is tantamount to placing the church above the authority of the Scriptures. Protestantism is more flexible, although through necessity the church also becomes an interpreter of the Scriptures. Protestants have not only given the world an open Bible but they also read it in freedom.

Henry Ward Beecher's mother died when he was a small boy. One day, during a difficult period in his development, he was rummaging through an old trunk in his father's study where he found a bundle of letters written by his mother to his father: a record of their courtship and love. They were beautiful letters, and through them Beecher became better acquainted with his mother and loved her all the more.

Similarly, Protestants are free to exercise the privilege of examining the love letters of the centuries, the Bible: the story of man's search for God and God's love for man. Thus he is enabled to become better acquainted with the Father and with himself.

Closely allied with the pursuit of freedom and inquiry is, of course, the matter of spiritual growth. Protestantism is not a finished revival. It is a continuous process of reforming man and challenging him to express himself about Jesus Christ.

Roman Catholics reserve the right to interpret truth; Protestants challenge their members to discover truth. For instance, consider the dogma of the Virgin Mary's assumption as proclaimed by Pope Pius XII. According to this modern pronouncement, all Roman Catholics must accept the belief that

*Minister, Union Avenue Christian Church, St. Louis, Missouri. From a recently published volume, "March of the Year," published by The Bethany Press. Used by special permission.

[1]See "Here I Stand" by Roland Bainton. Abingdon Press, 1950, p. 85.

AN INTERESTING CHALLENGE!

A church member who has ever served on a building or planning committee, involving architectural change or development, would quickly agree it was an interesting challenge that required many hours of concentrated study and hard work. The complexities of harmony, beauty, comfort and other essentials, provided more than enough problems to keep the conference table a familiar scene of activity.

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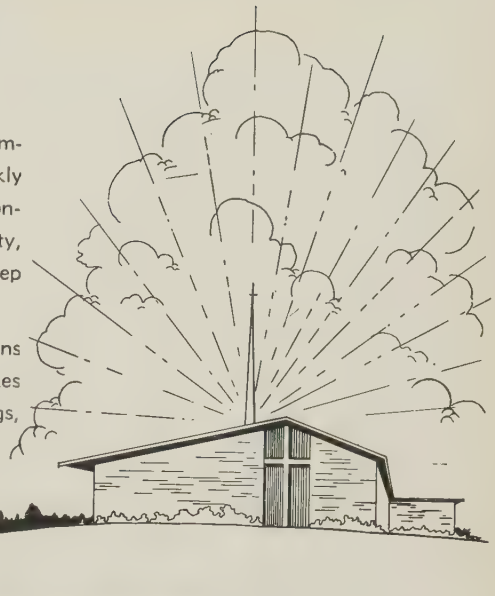

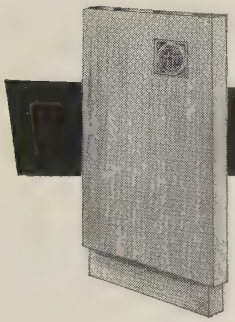

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Mary's physical body ascended to heaven. Disbelief is considered heresy. Any intelligent person, seeking truth and satisfaction, is compelled to ask, "Why did it require two thousand years to make such a startling discovery?" For the Protestant, truth can never be superimposed; it must be sought and experienced.

Luther was impelled to share his Lord. The Reformers were flaming evangels. They broke through the rigid systems of theology. The Reformation reiterated the authority of the good news and the responsibility of the individual for its communication. Paul's declaration has been a constant reminder that Christ "died for all, that those who live might live no longer for themselves, but for him who for their sake died and was raised." (2 Corinthians 5:15) Here is justification by faith. Here we see that faith is the victory. The thief dying on the cross said, "'Jesus, remember me. . . .'" (Luke 23:2) Faith was all that he had. He had no credentials, save those of crime. But our Lord heard his penitent cry and replied, "'Truly, I say to you, today you will be with me in Paradise.'" (Luke 23:43)

Luther was not a thief. He was a devoted parish priest and professor of divinity in the University of Wittenberg, but he felt himself unworthy of God's redeeming grace and love. The Apostle Paul also was tortured by his sense of unworthiness. He declared himself to be chief among sinners. "God be merciful to me a sinner," was the petition of the publican. (Luke 18:13) And did not Jesus say that this man was justified rather than the Pharisee who proudly recited his autobiography?

"Remember me" is not only the spirit of the Reformation but also the very heart of our penitent Christian faith. Those who believe it share it.

Moreover, the Protestant pulpit has contributed more to individual freedom, spiritual growth, and conversion than we may realize. Preaching had almost ceased in the church of the sixteenth century. Few churches had pulpits and fewer still had pews. Worshipers stood or knelt to observe the transactions of a priest about a mysterious altar. Intelligible preaching was seldom heard.

There are those today who question the significance and power of preaching. Some feel that the modern preacher will soon be outmoded by rapidly developing media. It is worthy to note that history teaches that whenever preaching becomes apathetic or passes out of the church, society disintegrates and man plunges into despair. Preaching and religious progress have gone hand in hand. Every time a conscientious minister enters his pulpit, another reformation is in the making.

Protestantism revived the pulpit and gave the world the teachings of the Lord Jesus Christ through such mighty voices as Luther, Zwingli, Calvin, Knox, Wesley, Campbell, and scores of others. Protestantism has placed great faith in the pulpit, and the dimensions of the pulpit have increased with the dedication of those in the pew. Protestants have never considered preaching as an end in itself, but only as a means of arousing the imagination and spiritual conviction to convince man of his sin and call him to repentance and worship through the study of God's word, Christian fellowship, and service.

The preacher has sought to communicate the gospel. The minister is the monstrance of the message, he is not the message. In discussing the Christian minister, William Ellery Channing said, "Whilst directing men to the cross, he should speak as one who has prostrated himself at its foot. This is pulpit eloquence."[2]

[2]Channing, op. cit.

Therefore we should not underestimate the prerogative of the Protestant to participate in a free society. The Reformers believed that since man was made in the image of God, he was able, worthy, and capable of making decisions. Under God he was free to choose everything, save the consequences of his acts. "Where the spirit of the Lord is, there is freedom." (2 Corinthians 3:17)

Today a frightful battle is raging for the minds and souls of men. The machine age has produced idleness, indifference, and many hours of leisure. Into this vacuum have moved mighty ideologies, some of which are sowing seeds of destruction. Pioneering in outer space seems more appealing than the shepherding of souls.

The threat of totalitarianism, wherever it appears and in whatever form, is contrary to the inalienable rights of the individual and the eternal rights of a Christian. Generally speaking, Communism is weakest where democrocy is strongest. Communism has made slow progress in Protestant-dominated countries. Freedom is more than the absence of military police and political dictators. Freedom is a climate that favors personal development. But, as Reinhold Niebuhr has warned, "man is most free in the discovery that he is not free." The individual is free to do only what is right. Society's freedom and effectiveness are dependent upon man's concept of and commitment to freedom. Protestantism believes in such freedom and endeavors to practice it.

As Protestants, ours is the prerogative to promote and demonstrate Christian unity. Whatever the tragedies and tyrannies of our time, there is a tremendous sign of hope—the emerging sense of Christian togetherness. Everything points to increased cooperation between communions and religious bodies. Positive Protestantism embraces the ecumenical movement which now comprises some 170 different communions throughout the world. The genius of Christianity is oneness and wholeness. Before the cross, denominationalism is exceedingly inconsequential, commitment to Christ is all-important.

The ecumenical movement is a reformation in itself. In it are the seeds of revival; from it will come a revitalized Christianity.

Protestantism dies by itself. By nature it requires fellowship and reciprocal relations. We should heed the parable of the Samaritan Israelites. They were a sizeable group in Jesus' day and they often appear in his teachings. He told a parable about a good Samaritan. But today the Samaritans are within three hundred of being extinct. This could well happen to any denomination that selfishly embraces its own work, will, and way to the exclusion of the larger fellowship.

A fire was consuming a church building. Members and neighbors sought to extinguish the flames. One man flippantly said, "This is the first time I ever saw you here"—to which the inactive church member replied, "This is the only time I ever saw the church on fire." The church of the Reformers was on fire. It was aflame with faith and dedication. Only this kind of church will consume the passion and greed of the hour and present to God a people without "spot or wrinkle." (Ephesians 5:27)

If Protestantism is distressed, it is not because of external attacks, but because of the inertia and indifference of its own members. Individually and collectively, we are challenged to rise up and take our stand in this revolutionary day. The tides of men are moving and the church is challenged to bring the revolutionary ideas and desires of men within the Christian orbit. Christianity is the most dynamic of all revolutionary forces. It is essentially an invitation to start a one-man revolution. It must start with you and with me. Otherwise, Reformation Sunday is merely a celebration of past experiences rather than a courageous challenge to stand as modern Reformers.

The hour demands that we be worthy of the cross. This means that you and I, if necessary, must take unpopular positions in the community for the sake of the One who said, "'I, when I am lifted up from the earth, will draw all men unto myself.'" (John 12:32)

The Church Lawyer

A Compensation Decision

Arthur L. H. Street*

A missionary pastor during a two-year stay at various points in Alaska contracted tuberculosis. He applied for benefits under the Alaska Workmen's Compensation Law, which provided:

> **Injury by accident arising out (of) and in the course of employment, including any disease proximately caused by the employment, which is due to causes and conditions that are characteristic of and peculiar to a particular trade, occupation, process or employment, and to exclude (sic) all ordinary diseases of life to which the general public are exposed.**

On the facts summarized below, the United States District Court at Juneau, Alaska, decided that an award was required. (Board of National Missions of Presbyterian Church vs. Alaska Industrial Board, 116 Fed. Supp. 625)

During applicant's stay in Alaska, he supplemented his income for brief periods by working in fish canneries and a spruce mill. These were casual jobs of short duration, held usually during vacation.

Shortly before going to Alaska applicant was x-rayed and found to be free from tuberculosis. In the course of his employment as a missionary he was obliged to come into close contact with persons suffering from active tuberculosis. He conducted funerals and consolation services in crowded homes containing persons afflicted with active tuberculosis, held weekly prayer meetings with such persons, gave religious counsel in their homes, visited tubercular patients in hospitals, used telephones in common with those now known to have had active tuberculosis, and traveled between his churches in Metlakatla and Ketchikan in boats crowded with passengers, many of whom had active tuberculosis. In short, he was in such close association with them as is typical of one engaged in such a calling. About six months after applicant left Alaska, he was disabled by tuberculosis.

The theory of the court's decision was that applicant's employment as a missionary pastor exposed him to greater risks of contracting tuberculosis than those encountered by the general public.

(end)

Mr. Street is an attorney and a regular contributor to "Church Management."

Setting, Style, and Seating . . . Trilogy in Harmony

WESTMINSTER PRESBYTERIAN CHURCH
CHARLOTTE, NORTH CAROLINA
Architect: J. N. PEASE & COMPANY
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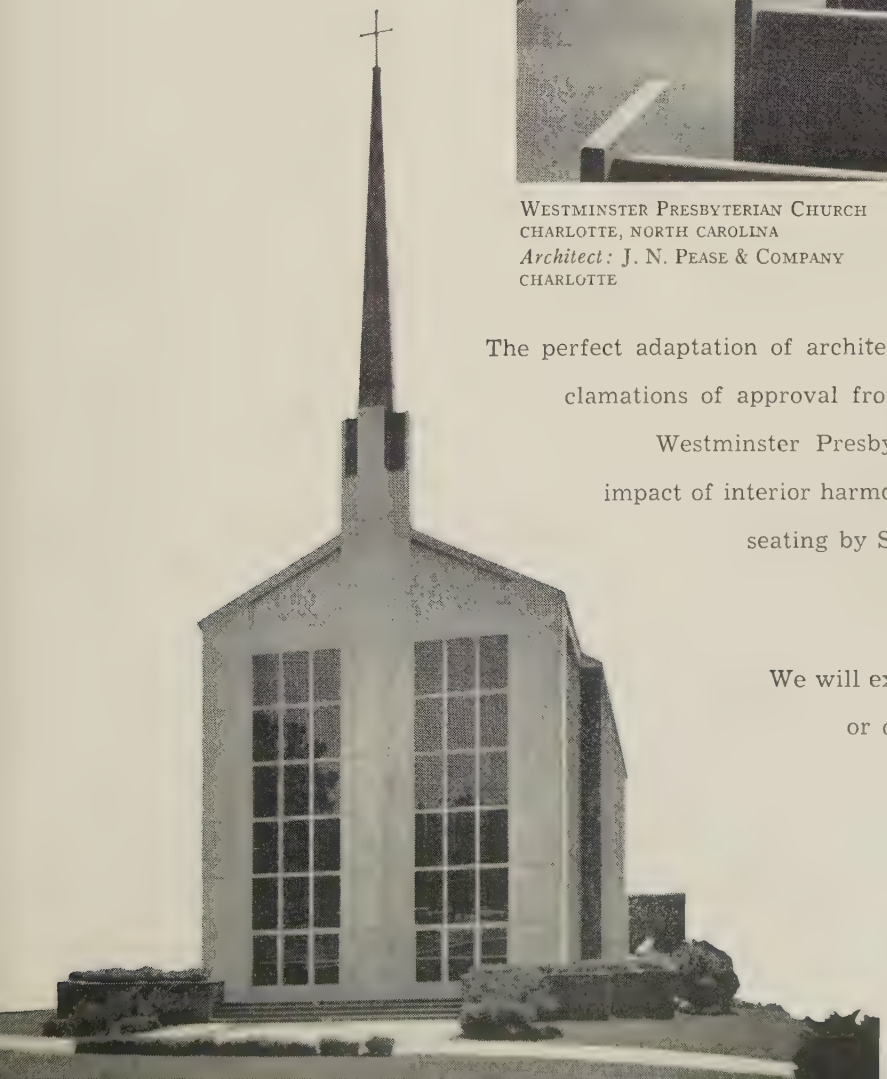

The perfect adaptation of architectural style to physical setting brings exclamations of approval from those who merely drive by Charlotte's Westminster Presbyterian Church. To those who enter, the impact of interior harmony is even more strong and pleasing. Here seating by Southern Desk is designed to complete and climax an impressive and reverent unity.

We will execute skillfully your architect's design . . . or our own design staff will work direct with your building committee.

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The Strange but Logical

Behavior of Sound

George Blumenauer III*

Problems relative to hearing conditions are common in nearly all kinds of institutional buildings, especially those which are intended for community or group meeting places and in structures for habitation.

Church organizations tend to own and operate many kinds of institutional buildings other than the church; and educational, business, industrial, and other structures often have acoustical problems.

Acoustical conditions in buildings primarily have two basic characteristics: (1) sound waves transmitted in the air, and (2) reverberated sound waves. Problems also may arise due to sound waves which travel in structural members or materials, which would relate especially to engineering and building details or methods— for example, noise-causing vibrational energy originating outside of the subject area, which should be isolated at the source.

One may tend to think of acoustical conditions in a structure mainly in relation to areas such as the nave of a church, a library, an assembly hall, an auditorium, or a classroom. But the principles which would apply to a large space apply equally to other spaces, including structures used for business, industry, and mass living. The habits of sound waves are fixed, but there are variations in the hearing capacities of people.

Today the planner's problems in relation to acoustics in his building are somewhat simplified due to the electrical sound amplifier and public address systems. But these aids to hearing conditions are not entirely an unmixed blessing.

There are two means of approach to good acoustics in a space: (1) the empirical method, and (2) theory. Both are needed. One should not think too lightly of empirical methods, for, after all, one hears with his own ears, and not necessarily as a result of other people's ideas or gadgets. Each project is apt to be individualized, and this applies also to people.

In times past, the judgments of the great authorities in their effort to have ideal hearing conditions in an important church or auditorium were not always sustained by the final results. There is a difference between having reasonably good hearing conditions in a space and attaining acoustical excellence. Perfection is at least a worthy goal.

What is sound? Sound is electrical energy. The sound waves are of extremely low voltage, and it is this electrical energy which affects the auditory system and actuates audibility. Sound waves move from the center of origin outward, at fixed speeds, until an obstacle is met or the energy is dissipated.

There are rules to observe in order to obtain good hearing conditions. To be taken into consideration are the relative proportions of the length, width, and height of the space. This phase of an acoustical problem is not always as simple as it may sound. There are many questions to be answered. Is the ceiling flat, sloped to a peaked roof, or vaulted? Is the floor level or does it slope? Are there sizeable extensions of the space, or recesses? Are there balconies?

PROPORTIONATE DIMENSIONS OF SPACE

	Wide	High	Long
(1)	1	1.5	2.0
(2)	1	1.0	2.0
(3)	1	1.5	2.5

NRC is an abbreviation for "noise reduction coefficient."

cps is an abbreviation for "cycles per second."

ACOUSTICAL MATERIALS COMPARATIVE NRC

	Materials	Thick	NRC 500 cps
1.	Carpeting (with 40-oz. hair-felt underlay)		.60
2.	Fabrics, 18-oz. SY[2]		.55
3.	Cork, perforated	5/8″	.70
4.	Asbestos Board, perforated	2-3/16″	.85
5.	Acousti-Celotex, perforated	5/8″	.69
6.	Acoustifibre, perforated	5/8″	.67
7.	Fir-Tex, perforated	5/8″	.67
8.	Fenestra "AD" Panels	1″	.89
9.	Fibreglas Acoustical Tile	5/8″	.58
10.	Perforated Asbestos Board	1-7/16″	.97
11.	Plaster, smooth on masonry Plaster, smooth on lath		.02 .03
12.	Wood Panels		.06

*Kansas City, Missouri Institutional planning consultant and author of many articles on sound, color, and kindred subjects.

Problems Involved

As one becomes familiar with the nature of sound waves and their habits, it should be a simple matter, in theory at least, to produce good acoustics in a space. But the erection of buildings costs money, and details of a structural nature are involved. The problem is how to get a good result on the first try.

It is a rational problem, mainly requiring proper data and knowing how to apply it. No mysteries are involved and no magic. The framework for the problem is comprised in the dimensions of the space, the materials of which it is built, the relative areas of sound absorptive and sound reflective materials or surfaces, and the nature of the sound waves.

Some thirty years ago, a friend and I were discussing the hearing conditions in certain structures which had just been completed, including a church and a theater. My friend remarked, "The problem ought to be very simple. When I was a young man in Arkansas and a church or assembly hall was built in which the hearing conditions proved to be unsatisfactory, the congregation simply would say, 'Let's hang the architect.'"

Amplifying Sound

There was some truth in that humorous comment. But one may be overcritical of the architect, especially considering that the client is his master and the vendors of materials and ideas are many.

Even thirty years ago good hearing conditions in a church or other buildings for public use were expected. The quality of the sound tones also was a matter for careful judgment. People generally were more conscious of tone quality than they are in these times of mechanical amplification of music, song, and voice.

When sound amplification (at first called loud-speakers) and public address systems became available, they encouraged an obvious trend. Attention was concentrated on the ability to hear the sound rather than on tone quality unaided by mechanical devices. The wide use of mechanical sound devices during recent decades has tended to cause audiences to be less critical of tone quality than formerly.

Tone quality depends on the internal nature of the vibrations, such as one may hear in the tones of a fine violin or piano. Singers, musicians, and speakers today marvel at the excellent acoustics in some of the remaining ancient Greek amphitheaters as well as in those built later by the Romans. The architects of thirty centuries ago were masters in that field.

The acoustical properties of a space will impart tone quality, which may be excellent, fair, or poor.

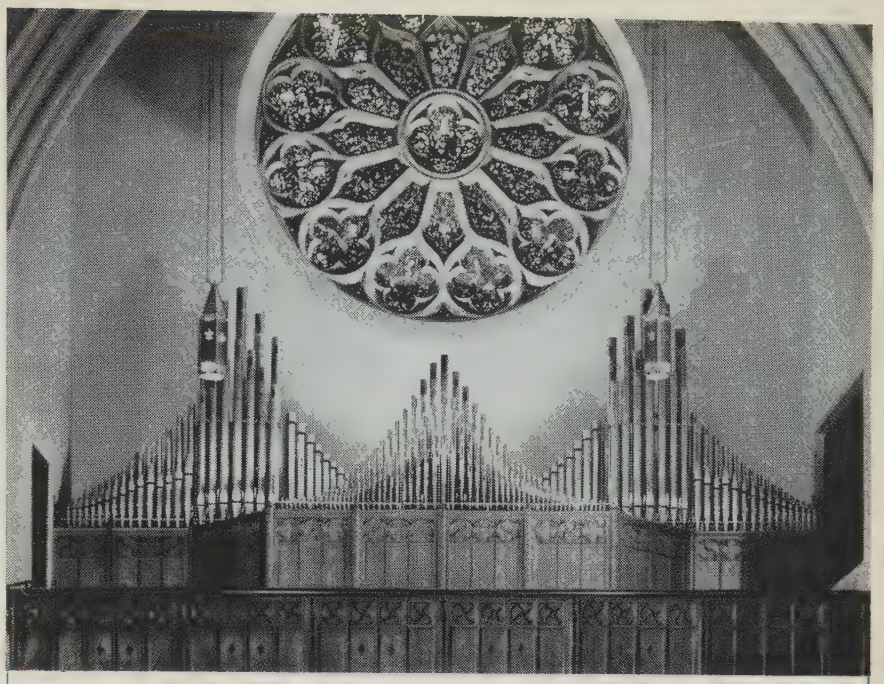
Surfaces Affect Sound Waves

There are two kinds of surfaces which cause a change of movement in a sound wave: (1) an absorptive surface and (2) a reflective surface. Absorptive surfaces which absorb sound waves are carpeting, fabrics, people, and the like.

Reflective surfaces from which sound waves are reflected include hard plaster; brick or tile walls; tile, terrazzo, or cement floors.

An acoustical problem will involve a series of conditions including the size and shape of the space, the loudness of sound, and the nature of the surfaces. Resonance is an important characteristic; for example, a good violin or drum has resonance. An experienced speaker, singer, or musician becomes im-

(turn to page 26)



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Many churchmen of the reformed faith feel that their tradition requires a chancel which has the communion table on a level (both in measurement and importance) with the pulpit. Woodland Presbyterian Church, Nashville, Tennessee, presents an interesting design to carry on the Reformed Church tradition.

The Reformed Church Chancel

Henry R. Mahler, Jr.*

Simplicity with flexibility is the keynote of the chancel arrangement in the new Caldwell Chapel of Woodland Presbyterian Church in Nashville, Tennessee. Since there is no real reason for a chancel rail in a nonliturgical church, this has been eliminated, and all the furnishings have been made movable. This enables the various pieces to be rearranged to meet particular situations, or removed entirely to give space for a religious drama or programs of a similar nature.

The arrangement shown in the picture provides a divided chancel with the pulpit balanced by the communion table rather than a lectern. The latter was eliminated because no theological or practical reason could be seen for a lectern in a church that worships after the reformed tradition and it was felt that aesthetic reasons alone did not justify its inclusion. The controversial issue over whether the pulpit or the communion table should have the most prominent position was resolved by giving them equal status. The preaching of the Word and the sacrament are both given proper emphasis and neither is exalted over the other. The focal point is neither pulpit nor table, but the cross which gives meaning to the preaching of the gospel from one side and the administration of the sacrament from the other. A stained glass window in the shape of a Celtic cross was placed in the front wall at the center, and this becomes the main feature of the chapel, both inside and out.

With the cross in the wall as the chief symbol, it would have been superfluous to place another one on the communion table, so it was decided that symbols representing the elements of the Lord's Supper be used. Accordingly, an experienced wood carver was engaged to execute a decorated chalice and bread plate, and mahogany was chosen to contrast with the blond ash finish of the table. This chalice and loaf of bread (shellacked) provide visual symbols along with the cross. The position of the table clearly indicates that it is a table and not an altar. Other furnishings include clergy pews in the corners, an electric organ on floor level, and a flower stand which can be placed wherever the leader of worship prefers.

This arrangement may commend itself to nonliturgical churches that would like to have a divided chancel without imitating certain features of other churches which are not in accord with their worship traditions. Of one thing we feel certain: Some future minister and congregation will rise up and call our building committee blessed because we did not impose for all time our ideas upon future generations. They can rearrange the furniture to suit themselves.

(end)

*Minister, Woodland Presbyterian Church, Nashville, Tennessee.

WITHIN REACH

Small soul, there in the dark, be not afraid.
This flowering world was not in one day made.
The seed must dormant lie, before the bloom.
A candle's flame was once a spark, amid the gloom.
That river's rumbling force was once a stream.
That structure, rising there, a builder's dream.
Small soul, look up! Lift up! Reach for God's far
Beyond. The door will always be ajar.

Beth M. Applegate
Colorado Springs, Colorado

New from MULTI-CLEAN . . . the

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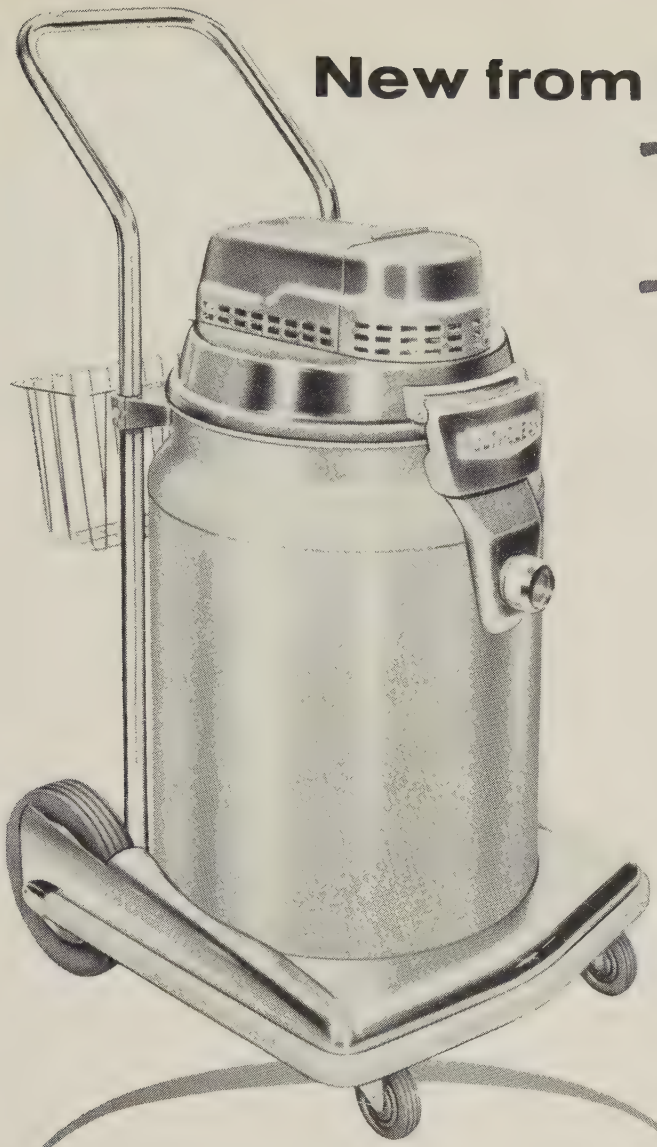
VACUUM CLEANER



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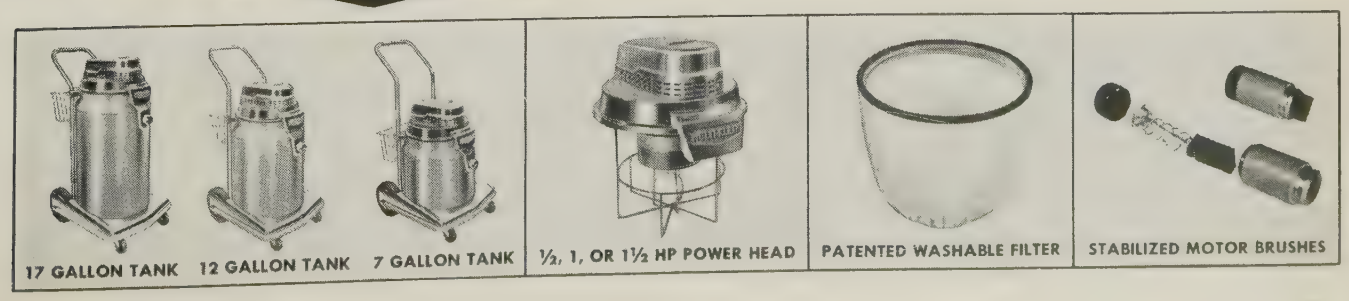

Tape Recorder Supplies

Annual Meeting Drama

John Charles DeBoer*

How to make the minister's report at the annual meeting of the church something more than a mere recital of statistics? How to take the congregation "behind the scenes" so they may gain insights into the many aspects of a minister's work during the past year?

These are the questions confronted every year when the time comes to prepare for the annual meeting. In answer, the writer has used colored slides and pictures of a year's activities to supplement the report; he has prepared large charts analyzing membership, financial stewardship, and leadership by age and sex; he has shown graphs which depict progress made during the year and areas in which progress still needs to be made.

These visual aids did well in presenting the work and aspirations of the minister in his role as an administrator, but did little to report on his work as a preacher or pastor.

This year we hit upon the idea of using our church's tape recorder to carry to the annual meeting conversations with people whose lives the ministry had touched during the preceding year through preaching and pastoral care. Immediately five specific people came to mind: (1) a woman who had been confined to her home by heart disease for more than a year, but who had shared in the life of the church through recordings of its services brought weekly to her home and through pastoral visits; (2) another woman who underwent a major operation followed by a long period of convalescence; (3) a high school boy who had joined the church during the year as a member of the confirmation class and who took a leading part in the youth program; (4) a young mother who joined the church largely because of what the sermons meant to her; (5) a married couple who had been separated but who had been enabled to build their home anew through counseling sessions, and who were from another city so that they could remain anonymous and unknown to members of the congregation.

Each of these people was asked if he would allow a conversation to be taped for the report to the annual meeting. All agreed to cooperate, and those who heard the tape agreed that the result was one of the most moving summaries they had ever heard of what pastoral work can mean in the lives of people. Other groups in the church as well as individuals have since asked that it be played for them so that some who did not attend the annual meeting could hear it.

Before going to the first home, the writer recorded an introduction in which it was pointed out that the budgets we were adopting at the annual meeting and the officers we were electing were not ends in themselves, but only means to the end that life eternal and abundant might be brought to men and women and children of our parish and the world. The interview in each home began by reading from a prepared script which gave the background of the person or persons in the conversation. Then the interview started with the question, What has the church meant to you during the past year?

None of the conversations had to be erased and re-created. They showed, as no mere statistics could, the good that results from pastoral work. Some moments were filled with emotion as a shut-in recounted with great feeling how much the "sunshine baskets" sent by church people meant to her, or as another remembered with gratitude the pastoral prayer in the hospital just before her operation. One woman recalled the specific problems which she had been helped to solve through sermons and pastoral talks in her home.

Some moments were filled with humor because of interruptions or distractions which were left right in the tape. During one recording a puppy just received in the home as a Christmas present began to howl in the background and thus entered the conversation, to the amuseemnt of all who heard the recording. At another session the telephone rang near the end of an interview. The caller was told hurriedly by the mother being interviewed that she would call back. Then the phone rang again, ending the interview with a bit of comic relief.

At the annual meeting the recorder was hooked up through a public address system so all might hear clearly. The tape was played after the written report was presented and commented upon, and it served as a fitting climax to the program of the meeting.

The writer would strongly recommend that every pastor make his report in this way at least once, for the actual voices of people to whom the church has meant much are vastly more eloquent than statistics. This portion of the report was long—it lasted for forty minutes—and yet it was absorbingly interesting for the entire time.

(end)

*Minister, Congregational-Christian Church, Maple Shade, New Jersey.

BEHAVIOR OF SOUND

(continued from page 23)

mediately conscious and appreciative of resonance in a room, church, or auditorium. This is a great aid to performers.

The usual modern structure will tend to have excessive areas of sound reflective surface which requires acoustical correction if good hearing conditions are required. The solution is a lessening of reverberation from sound reflective surfaces by means of sound absorptive surfaces.

Sound absorptive surfaces will cause sound waves which fall upon them to diminish or cease. Sound reflective surfaces will cause sound waves which fall upon them to rebound or bounce back and produce interference of sound waves. Rebound is a basic acoustical problem in a space which is used for mass assembly, depending partly upon the size of the crowd that makes up the audience, and the following acoustical problems may be anticipated:

(a) The effects of interference of sound waves may alter the distribution of intensity (loudness) of the sound, and reflected sound waves may cause echo and multiple echo of "flutter" sounds.

A normal ear begins to detect reflected sound, or echo, when the time interval attains a length of one-twentieth of a second as sound waves are reflected off walls, floors, ceilings, or other objects with hard surfaces. In one twentieth of a second a sound wave in the air will travel about fifty-four feet. One may thus see that the shape of a space may

greatly affect the acoustical conditions within it, on account of reverberation.

(b) As with light waves, sound waves may be reflected, refracted, and diffused, and they may interfere.

The passage of sound waves through a medium is not affected by passage of other sound waves through the same medium. Interference of sound waves may tend to wipe out the sound waves and cause areas of no sound. In one room many different sounds may be heard and recognized at the same time.

(c) Interference of wave movement results from any factor which causes a strong movement of air within a space to collide with the sound waves, such as air conditioning and forced air heating under high air velocity. Probably all of us have experienced a comparable phenomenon out-of-doors when talking with or against the wind.

(d) To be audible throughout a space, a sound must be sufficiently loud. In the theaters of a former generation a "stage whisper" was expected to be audible to all patrons in the large space. That is what the customers paid for! Where the design and surfaces are relatively perfect for acoustical excellence, nature may work wonders in relation to good hearing conditions. In this respect the later part of the "gay nineties" might be called the golden age of acoustics in this country.

(e) In a very large space such as a large auditorium or out-of-doors, as sound waves diminish in intensity with the distance from the point of origin, the energy is dissipated and the sound diminishes or ceases.

(f) The proper reverberation time interval must be determined. This is a matter primarily for control of volume and intensity of sound in relation to the absorption or decay of sound waves.

(g) Curved surfaces may focus sound waves, much as a magnifying glass focuses light waves, sometimes with surprising results. We have all heard of whispering galleries.

Space Proportions for Acoustical Materials

The chart shown with this article sets forth some of the viewpoints of three distinguished authorities of an earlier generation concerning ideal proportions for rooms or space intended for churches, theaters, or music halls. Music and song require a different reverberation time interval from that of the spoken word. A relatively short time interval is needed for speaking, so that the sounds may not become confused. A longer reverberation time interval would be needed for music and song, due to the need for sustaining effects. Resonance is desirable. A nave, auditorium, or other space may have an effect of resonance or it may sound "flat" or dead. The space which would sound flat or dead would lack sustaining effects.

Ideal hearing conditions for music, song, and speaking would be unlikely in the same space. The best one may do under such conditions is to make the most advantageous compromise.

The sound-producing qualities of an auditorium or church in the old days were a matter of profound study before the actual planning was done and before the building was advanced in construction. Those were times when no mechanical sound systems were available —save, perhaps, the old-fashioned megaphone. When the structure was done there was a time when all concerned held their figurative breath; the real test would be the final judgment of the congregation or audience.

The situation seems less hazardous now for the architect; he may have artificial aids at hand. But these artificial aids may tend to leave something to be desired, compared to true, natural acoustical effects. But, again, today's audiences seem less critical of tone quality than were the people in pre-sound-amplification times.

In time past the career of a prominent architect who had done excellent work sometimes suffered severely as the result of a new church or auditorium in which the acoustics were not considered satisfactory. And that unfortunate architect had no mechanical aids to call to his support.

For those who are sensitive to good natural tone quality, fine natural acoustical conditions may be much appreciated. Before the installation of a mechanical sound system in a nave, auditorium, or other space, it is wise to give a very thoughtful evaluation to the hearing conditions. A large church was erected in a southern state several years ago, and upon completion it proved to have very bad acoustics. Two sound systems subsequently were installed, but neither of them appreciably improved the situation. Finally an acoustical correction job was done, which was estimated by the congregation to produce at least an 85 percent improvement in the condition.

(end)

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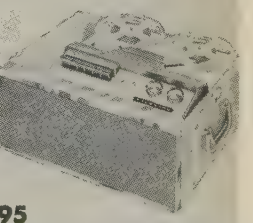

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Tithing Church Finds

Market for Building Bonds

Lorne L. Clemes*

A tithing church which had to have an additional $75,000 to finance its building program found success with a 5 percent bond issue. It was devised by members of the parish and sold with comparative ease in the community.

Christ Episcopal Church of Adrian, Michigan (population, 25,000), is now building a new church after fire burned out its handsome gray stone structure in the downtown area on February 27, 1958.

However, the $75,000 bond issue was only a part of the achievement which in less than a year boosted available assets from $170,000 to $350,000.

Shortly after the church burned, the parish suffered a second blow. When the insurance policies were brought out and read, it was found that the coverage was far below the expected amount. In 1956 the vestry voted to increase the insurance by $150,000, but the increase was never ordered. Instead of $350,000 protection, the parish had to settle for $129,000.

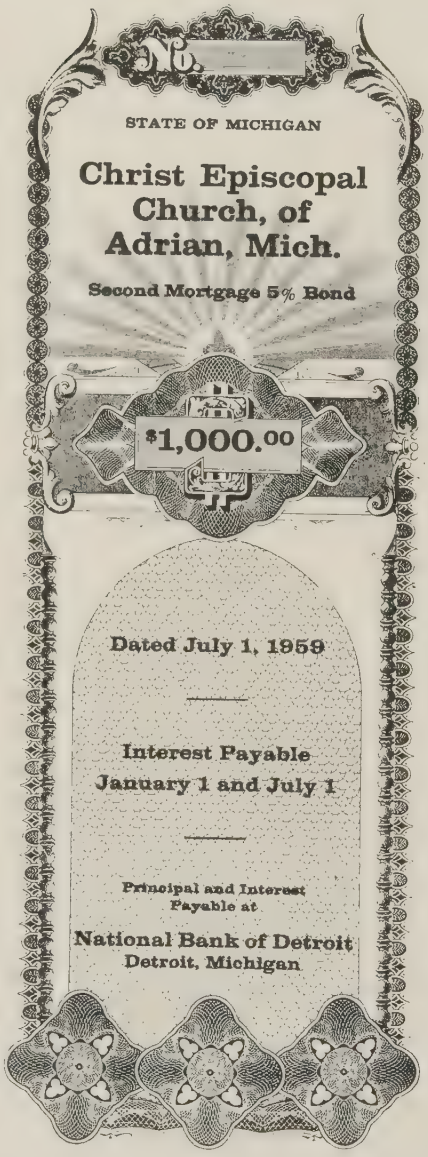
Rector A. Peter Carroll pointedly advises church officials to go over their papers at least once a year to be sure that everything is in order.

But faith and intelligence, the kindness of an anonymous donor, and the devoted work of members of the parish surmounted the financial problem, even though there were times of discouragement.

The parish had started a tithing program five years ago. At first about 20 percent of the congregation joined the plan, and the church's income was boosted to about $31,000 annually.

The tithing program essentially is a 5 percent contribution to the church. This is the proposal so effectively advocated by Bishop Richard S. Emrich of the Episcopal Diocese of Michigan. In the tithing plan 10 percent of a person's weekly income, after taxes, is split in half. The contributor then has 5 percent of his available funds for his church and 5 percent for other worthy causes.

*Newspaper man and free-lance writer, Adrian, Michigan.



Good luck, in the form of love for the church, came not only from the anonymous donor who lives in a nearby city but from Mr. and Mrs. E. F. Olsen of Adrian, members of the parish. They offered a tract of nearly four acres of land on the outskirts of the city. The site is next to the new 168-bed Bixby Hospital and near the city's new four-million-dollar high school. The parish voted to accept the gift of land at a general meeting, and to give up the downtown location. Bishop Emrich repeatedly had advised that the downtown site would present a problem in future growth because of the parking situation.

Building experts had said that it would be unwise to rebuild from the ruins without tearing down the structure completely. They could not tell how much the walls had been weakened by the fire. Building consultants also said that to reconstruct the ruined church in its original form would be prohibitive in cost.

Thus, despite sentimental attachments to the old church, the parish voted 160 to 10 to accept the gift of the new site and to move.

Buy Four Additional Lots

The vestry then purchased four lots adjoining the new church site, to round out the property as it faces the street and to provide parking space for 125 cars. The site now has about five acres. The purchase reduced the insurance money to $110,000.

A finance committee was one of the operating groups set up by the vestry after the fire. The parish had a wonderful new location and an estimate of $350,000 as the cost of the new building, exclusive of furnishings. The architects are Alden B. Dow & Associates of Midland, Michigan.

The finance committee, headed by L. J. Hammond, an attorney and former senior warden, faced the following financial picture:

Cash	$110,000
Old church property (minimum)	60,000
Total	$170,000

The anonymous donor told the rector that he would give a total of $80,000 to the new church in five annual installments of $16,000 provided the parish would match it. To qualify for this wonderful offer the church leaders turned again to their tithing program. A new canvass was made and the number of tithers was increased. The annual income was raised to more than $39,000.

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The finance committee then had the following:

Cash	$110,000
Old church property (minimum)	60,000
1959 pledges (tithed) to building fund.	14,000
Anonymous gift (one year)	16,000
Total	$200,000

The rector and members of the finance committee petitioned various church loan institutions for a loan, but ran into a stone wall. The lending agencies said either that all their funds were committed or that they wanted to lend much larger amounts on short-term contracts.

While the finance committee was meeting one night to try to think of a way to get the other $150,000, one of the members produced a bond certificate. It had been used by his former church in Texas to finance a remodeling project. This provided the necessary spark. Mr. Hammond and his law firm took the idea and drafted a bond plan which was tailored to the needs of Christ Church.

The plan was based on assurances of help from the National Bank of Detroit. The bank had looked at the church's problem and agreed to lend $75,000. The new church property and the rectory would be security for a first mortgage. The bank made this stipulation: The money would be advanced provided that the church raise another $75,000. When that was done, the bank said it would issue a conforming loan for the $75,000. The bank was to act as trustee for the bond issue.

The Christ Church bond plan, therefore, was for $75,000.

Bonds Are Sold

The church bonds are issued in denominations of $50, $100, $500, and $1,000. Interest at the rate of 5 percent started July 1, 1959, payable semi-annually, by presenting the coupon to any bank or by sending the coupon to the National Bank of Detroit where the funds are deposited. The bonds carry thirty coupons for the fifteen-year period.

Mr. Hammond said:

> **The bonds were not sold through outside help. We organized ourselves. The bond sales committee met several times and was briefed on details. Brochures were prepared to answer many important questions, and mailed to the parishioners. The salesmen had "bond subscription blanks" stating details of the plan. A blank space was provided for the amount of the bond and the signature of the bond purchaser and salesman.**
>
> **The subscription blank was then sealed in an envelope in the presence of the purchaser, to keep it confidential if he wished. The envelope was then returned to the finance committee.**
>
> **The bond committtee was assisted materially by Mr. Carroll, who was the star salesman. Without his efforts throughout the entire period after the fire and in the financing program, we would not have succeeded. Mr. Carroll had originated a bond program in his former parish of St. Philip and St. Stephen in Detroit in 1948, and gave very helpful advice on procedure.**

Salesmen reported that they found the people well informed on the plan, thanks to the brochure which was sent in advance. The sale started in April, and by mid-June the issue was sold. Mr. Hammond said that $50,000 of the issue went in bonds of $1,000 or more, providing a solid base for success. The remainder was filled in by purchases of smaller denominations. A total of 149 individuals bought bonds, most of them in joint ownership. Several families bought the bonds as investments in the future education of their children.

The committee has provided a reserve to redeem bonds in case some owners need the cash. The bonds may be transferred to another owner and reregistered in the name of the new owner. The bonds are registered with the National Bank of Detroit for the safety and security of all concerned.

From now until January 1, 1965, the parish will be paying off the first mortgage to the Detroit bank, amounting to $75,000. The remaining $64,000 from the anonymous gift and $10,000 annually from the church, totaling $50,000, will pay off the first mortgage and meet the interest on the first mortgage at 5.25 percent and on the church bonds at 5 percent.

In 1965 the church bonds will become the first mortgage, and their retirement will begin at the rate of $7,500 a year. On each July 1 in ensuing years the bonds will be divided by denominations, and certain ones from each group will be selected by lot and paid off. At the end of 1974 all the bonds will be retired. The bonds may be retired sooner if the church is financially able.

"It is important to note that coupon bonds were issued," Mr. Hammond said. "Experience has shown that about 40 percent of the coupons are turned into the church on the collection plate. Already we have had a $1,000 bond returned to the church by the subscriber as a gift."

Mr. Hammond advised that there was no need to apply to the Michigan Corporations and Securities Commission for premission to issue the bonds.

"Churches are exempted from the Blue Sky Law in this state," he explained. "However, this is not necessarily true for all states.

"I also should say that the tithing record of Christ Church made the bank financing possible and convinced the bankers that the second mortgage bonds would be sold and paid for as agreed."

Mr. Carroll, who is in the forty-third year of his ministry, is grateful for the inspired help which came to him after the loss of old Christ Church, which had stood for sixty years.

"Such a venture begins with faith," he said, "but on the first page of procedure is conformance with civil law. Our vestry and authorized agents complied with every legal requirement to put us in position to go ahead with our financing.

"Once that was done it was comparatively easy to enlist the cooperation of our people.

"Our new church will be built without a drive for outright gifts. We preferred to count on the love and enthusiasm of the people for their new church and pay for it from their regular tithes.

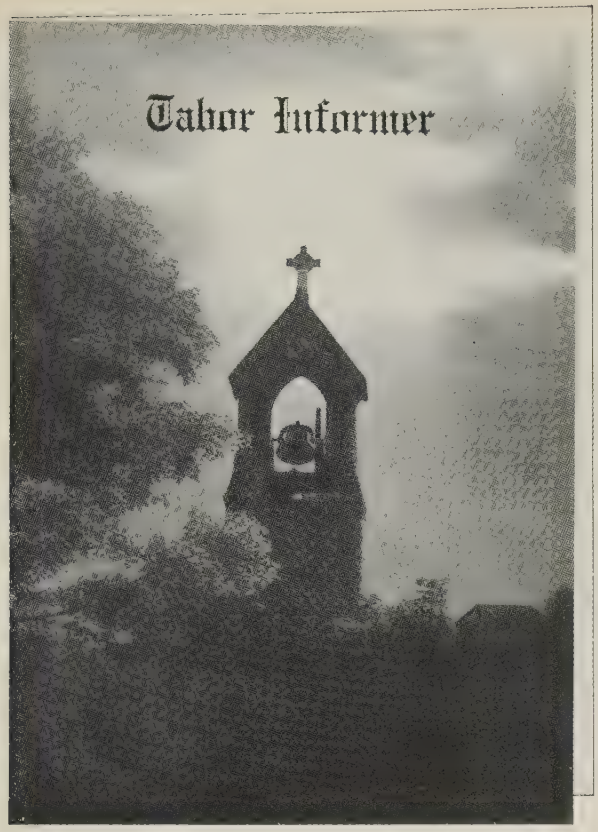
"The new location near a residential area should bring us new members and rally old ones who have not been active.

"We feel that the bonded debt and the loan will be paid off much sooner than is provided for in the loan arrangements. One of the things we count on is the absence of big repair bills on the old church which averaged about $10,000 a year.

"Our hopes for a speedier payoff of the debt include special gifts, wills leaving bequests to the church, and other 'manna' which will be applied directly to the debt.

"It has been a sound personal venture for the people and a good experience for them. They have found out about church property and what it means in the life of a church."

(end)



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Harold E. Wagoner*

Subject: First Methodist Church, Niles, Ohio
Architects: Harold E. Wagoner, Philadelphia, Pennsylvania; Donald L. Bostwick, Niles, Ohio
Pastor at time of construction: A. Robert Anderson
Present paster: R. H. Courtney

Some years ago a church building conference was held in Knoxville, Tennessee. It was sponsored by the Church Architectural Guild of America and the National Council of the Churches of Christ in the U.S.A. The committee that planned the program had sensed much criticism concerning the placing of the choir of a new church in pews in the chancel parallel to the side walls, with a passageway to the altar, or communion table, between two sections of the choir. To better understand the problem, let us go back a few years.

In the early 1920's there was a rapid and vigorous decline of the popularity of the "Akron" plan. This arrangement —often a square building with a pulpit in one corner and a large roll-up door which exposed a Sunday school area surrounded by classrooms—was discarded. Those who had advocated its use as a means of caring for the overflow crowd on Easter finally had come to the conclusion that the Akron plan was not in the fullest sense a church; rather it was an auditorium being used for religious purposes.

In lieu of the Akron plan, churches began to return to a rectangular shape, with a divided choir seated face to face in a divided chancel which featured both a pulpit and a lectern. This arrangement was common to most Episcopal churches.

This movement was doubtless sparked, or materially aided, by the Methodist Bureau of Architecture, which laid great stress upon the Episcopal side of the then Methodist Episcopal Church. Architects who permitted clients to persuade them to place the choir behind the pulpit or even behind a pulpit and lectern, facing the congregation, were considered to have failed in their mission to the church.

Many church leaders such as the late Dr. Elbert Conover, the first director of the Bureau of Architecture of the Methodist Episcopal Church and then the first director of the Interdenominational Bureau of Architecture which ultimately became the Bureau of Church Building and Architecture of the National Council of Churches, believed that the choir had to be placed in the chancel, singing face to face, if a worshipful character were to be imparted to the church and the service.

The Musicians' Views

The musicians at the Knoxville forum brought these facts to light:

(1) **Choirs which sing face to face are generally doing so against their wills.**
(2) **Choirs like to sing when standing together in a group. (There was no unanimity as to how they should be grouped. Some preferred a horseshoe shape.)**
(3) **Most choirs need direction.**
(4) **The only one who likes to see an arm-waving choir director is the arm-waving choir director's wife.**

The Architects' Views

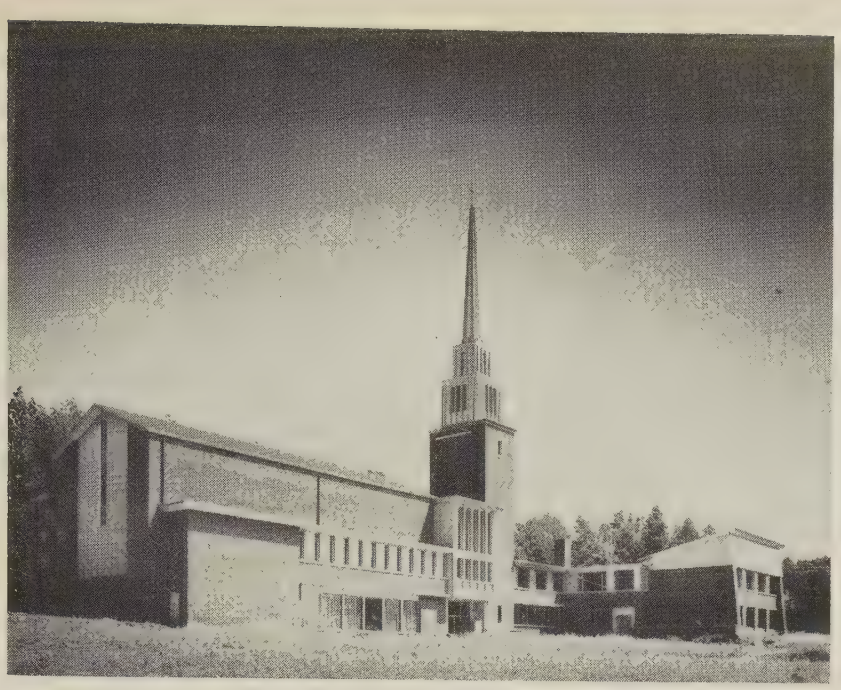
The architect is a coordinator. He is interested in providing a union of purposes in order that structure, utility, and beauty may be successfully integrated into a cohesive whole.

Heretofore, the obvious answer for choirs who wished to sing together was to place them across the chancel, facing the congregation. To many, this disturbed the worshipful character of the service.

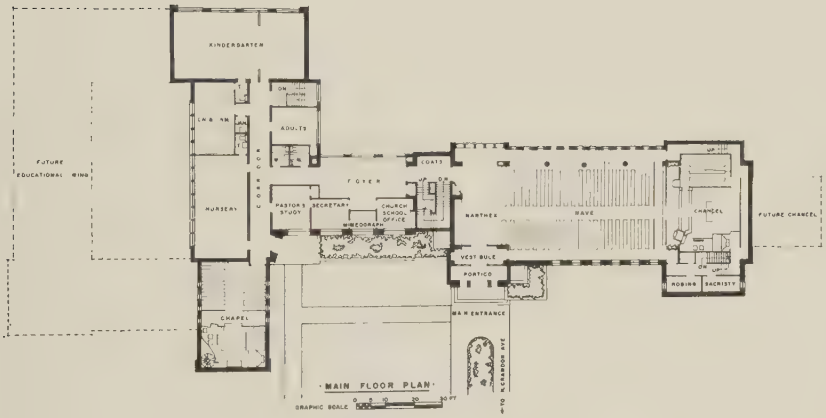
The divided choir needed direction even more than the united choir, and the

(turn to page 34)

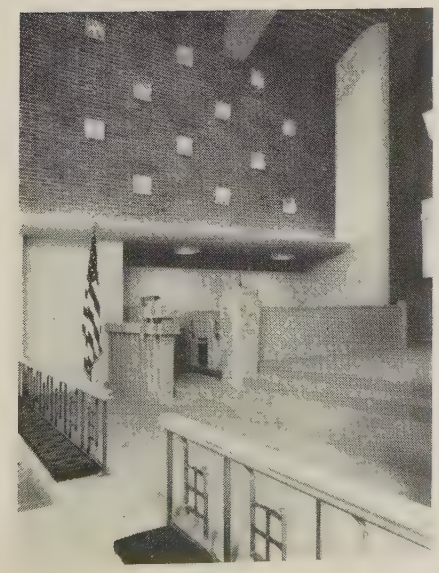
*Architect, Philadelphia, Pennsylvania, and former president of the Church Architectural Guild of America.



Exterior, First Methodist Church
Niles, Ohio



Main Floor Plan



COVER PICTURE

Our cover picture for this month shows the chancel of the First Methodist Church, Niles, Ohio. At the left is a picture which shows the choir seating in the chancel. The organist and choir director are with the organ at the opposite side of the chancel.

The problem facing the architect was to keep the choir in one unit and at the same time preserve the center aisle. So skillfully has this been done that the worshiper entering does not sense the off-center arrangement.

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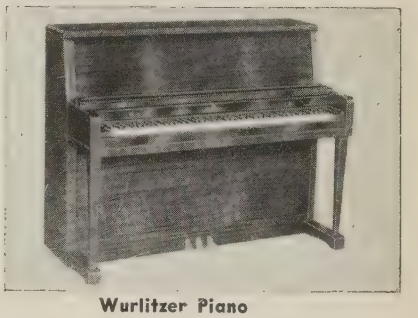

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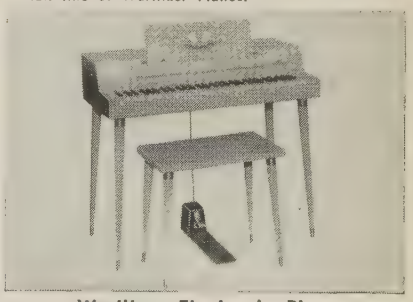

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1908 GRAND AVE. NASHVILLE 5, TENN.

DESIGNED FOR CHOIR PARTICIPATION

(continued from page 32)

obvious place for the director was in the center of the chancel. This was disturbing. Mirrors were but an artifice—a makeshift at best.

The Off-Center Choir

The Knoxville conference offered one solution to this perplexing problem which is exemplified in the choir arrangement of the First Methodist Church of Niles, Ohio.

This is the off-center choir, shown in the accompanying illustration. All of the choir is placed on one side of the chancel, facing the opposite wall. The console is placed opposite the choir, behind the pulpit, so that the organist and the director are partially hidden from the congregation but in full view of the choir.

Now it is obvious that a choir will occupy more space than a console. To create an illusion of symmetry, the center line of the Niles church was moved so that it was no longer in the center of the nave. Pews in the nave are longer on one side than on the other.

This so-called symmetrical-unsymmetrical church is not, as one might suspect, productive of a disturbing imbalance. Instead, the careful planning of the whole structure makes this lack of symmetry almost undetectable, even when it is called to one's attention.

If you will study the illustration on the cover, you will see that the ridge of the church is directly over the "center aisle," and the chancel window and altar are on the same axis. This gives a pleasant, balanced appearance.

To aid in this effect, the side aisle on the right is within the nave; the one on the left is under a low side-aisle roof.

After two years, according to latest reports, the choir, sometimes known in other churches as the "War Department," minister, and congregation are living happily together.

Other Features of the Niles Church

Many of the members of this church make their livelihood in the mills which produce steel and other metal products. The architects were asked to use as much metal as possible in the construction.

Of interest is the ribbed nave ceiling. This is simply exposed Robertson "Q" Deck, a corrugated metal product with ribs about eight inches on center and four inches deep, heretofore used only in factory construction insofar as is known. The lines form an excellent ceiling pattern.

On the exterior a considerable amount of aluminum siding was used. The spire is also aluminum, which blends well with the limestone trim and brick walls. A word of caution about the use of aluminum on spires. Do not use it too thin or it will bulge when subjected to temperature changes. This is known as tin-canning.

The church is situated high on a hill, overlooking the entire city of Niles. As one enters the rather low front door (all glass), one faces a very large window at the opposite end of the narthex. This reveals the entire panorama of the city with its long, low factories pierced by vertical smokestacks.

The plant consists of a nave seating 354, including a choir of 50, with a future gallery providing an additional 100 seats; a chapel seating 106; educational and recreational spaces; administrative rooms; and a tower. Its cost, exclusive of land and furnishings, was $347,153 in 1957.

It is contemporary without being bizarre. The church has not completed landscaping the various elements, particularly the several planters built into the structure. However, at least in the opinion of the architects, it is a fine example of how a modest budget can be used to provide a complete plant which appears to have cost considerably more than its contract price.

Particular attention is invited to the manner in which color, texture, and materials were employed to produce an interesting effect, especially in the interior of the nave.

(end)

DIRECT AND RULE*

Without Thee, Lord, we cannot please
In aught we undertake,
O let Thine Holy Spirit come,
His Home, in each, to make.
Let Him direct and rule each heart
By His controlling Grace,
So shall His Loving Presence guide,
Our ev'ry action trace.
Defended by His mighty Pow'r,
May we each day then grow,
Endeavoring in all we do
His blessed Gifts to show.

J. E. S. Harrison,
Weston-Super-Mare, England

***Based on the Church of England Collect for the 19th Sunday after Trinity.**

Beware--

Overdone Symbolism

Donald R. Davis*

It is all done in the name of making the building more worshipful, but if you don't keep close watch, your new or remodeled church is apt to look like a theological crazy quilt, thanks to the indiscriminate use of the symbols of Christianity.

As part of the great liturgical movement presently sweeping through many American Protestant denominations, some of our congregations have discovered Christian symbols for the first time. Unfortunately, many building committees, architects, and designers of furnishings seem to have decided that if Christian symbols are good, symbols by the bushel must be downright meritorious.

The dictionary defines a symbol as a concrete expression of an abstract truth. In some churches there is surely an abundance of concrete, but too many people seem to have lost sight of the fact that for an abstract truth to be comprehended it must be presented in an orderly manner.

Often symbols are used only for the sake of using symbols, with little thought of the great Christian truths they represent and with no effort to have the symbols tell an orderly story of our faith.

Worse than that, new churches are built by the hundreds each year, and 90 percent of a congregation are apt to be completely unfamiliar with the meaning of "those pretty little designs" which are scattered around all over the place.

It is probably true that a furniture designer I know could make good his boast that he could build a pulpit adorned with the sacred signs of some prehistoric cult and many church people would buy it as enthusiastically and with the same lack of knowledge with which they now select authentic Christian symbols.

The whole point of adorning our churches with symbols is to inspire meditation. Yet the use of symbols in many of our churches is so chaotic that even people educated to their meanings must find them only a distraction rather than an inspiration.

The Cross as a Symbol

The cross, of course, is the most widely used Christian symbol. But some of our churches look as though the designer had been in a quiz contest with a prize promised to the contestant who could not only name but use the most forms of this sacred emblem in one room. So there are crosses everywhere—carved into the aisle ends, painted on the walls, superimposed on the chancel furniture, attached to the dossal canopy, worked into the stained glass windows, cut into moldings, woven into fabrics, and embroidered on the paraments.

Included are not just one or two types of crosses, mind you, but Latin crosses, Greek crosses, Celtic crosses, Maltese crosses, budded crosses, and Jerusalem crosses—all clamoring for attention yet saying nothing. Together they have about as much significance as the monotonous "Made in Japan" stamp on the bottom of each toy train in a carload.

Perhaps the designer has discovered that along with the cross there are other symbols sacred to Christianity, so he plays a new game. This time the rule seems to be that he work in every Christian symbol used since the catacombs. At least he must use them until he runs out of space. As a result we are treated to an eye-catching but mind-dulling display of triangles, circles, anchors, crowns, Greek letters, thirsting stags, and bursting pomegranate seeds, arranged in no particular order and capable of inspiring only the nearsighted fellow who can see but one at a time.

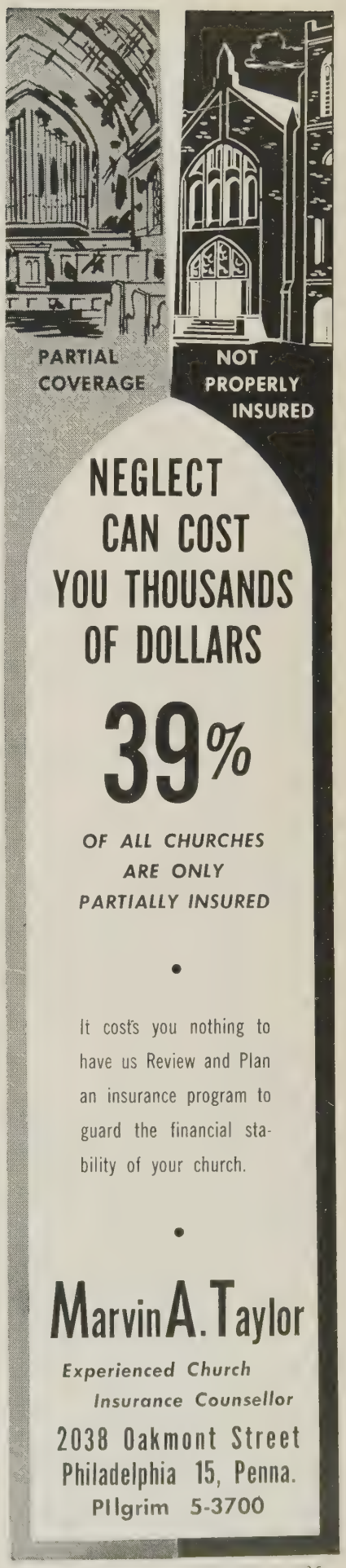
Opposing this trend, J. P. Redington & Company and other church furnishers who are aware of their responsibilities have met with great success by talking "sane symbolism" to church building committees.

The trick, and it is not too difficult, is to choose a pattern and stick to it throughout the chancel and nave.

For instance, a moving sermon for the thoughtful Christian can be composed by choosing the symbols which

(turn to page 42)

*Director, Liturgical Arts Division, J. P. Redington & Company, Scranton, Pennsylvania.



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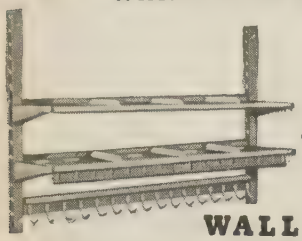

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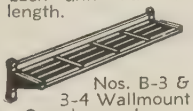

Nos. B-3 & 3-4 Wallmount Overshoe racks . . . 3'2" & 4'2" lengths can interlock.

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Chalkrobe —combination wardrobe racks and chalkboard

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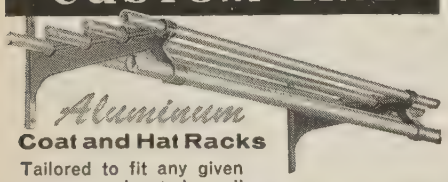

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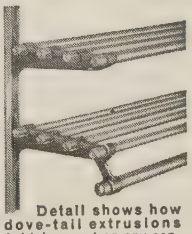
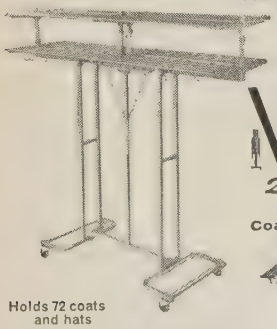


Detail shows how dove-tail extrusions (which mount on any centers) hold brackets at any desired height.



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St. Pauls Church

(United Church of Christ)

Chicago, Illinois

Minister: Dr. Gerhard W. Grauer
Architect: Benjamin Franklin Olson, Chicago, Illinois

There are several noteworthy mileposts in the history of St. Pauls Church. It was organized in 1843, the first German Lutheran church in Chicago, Illinois. Its first building was completed in 1844. This was the birthplace of The Lutheran Church (Missouri Synod), but the local congregation never affiliated with the Missouri Synod.

Its second building, at Ohio and LaSalle streets, was dedicated in 1855. Two years later the German United Evangelical Synod was organized in that building. Following the war between the states the church organized and sponsored the Uhlich Children's Home, to provide for orphans of the war. In 1871 the church and the homes of most of its members were destroyed in the great Chicago fire. By 1873 it had been rebuilt and rededicated.

In 1898 it moved to a new edifice at the corner of Fullerton Parkway, Orchard, and Kemper. As soon as its debts were paid it again gave itself to charity. St. Pauls House, a home for the aged, was founded.

In 1955 an extensive alteration program was started, which included the installation of a new organ. Before the work was completed, fire again destroyed the house of worship. The new building, the fifth to be owned by the congregation, was dedicated March 8, 1959.

The changing city has had its effect upon the location. This church, which has shown in its history a liberal social attitude, decided that although most of the membership lived far from the site of the church, there were many families with children who needed the religious services. So it planned to rebuild on the same site at a cost of more than a half-million dollars.

The Sunday school enrollment of more than three hundred is composed largely of children of nonmember families living in the vicinity. Its confirmed membership is approximately 1,600. Its affiliation has been with the Evangelical & Reformed Church, one of the church bodies which is being merged into the United Church of Christ.

An important feature of this new church is that it has the strong, solid lines of traditional church buildings combined with functional concepts in the various service areas of the building. The architect, Benjamin Franklin Olson of Chicago, is a stalwart proponent of the traditional; and his craftsmanship has assured that, barring a catastrophe, this building will proclaim that historic gospel in the heart of Chicago for many years.

The traditional atmosphere of the building is in harmony with the trend in thought expressed at the meeting of the American Institute of Architects, that the cultural and spiritual values of the traditional should be preserved and beauty be integrated with function.

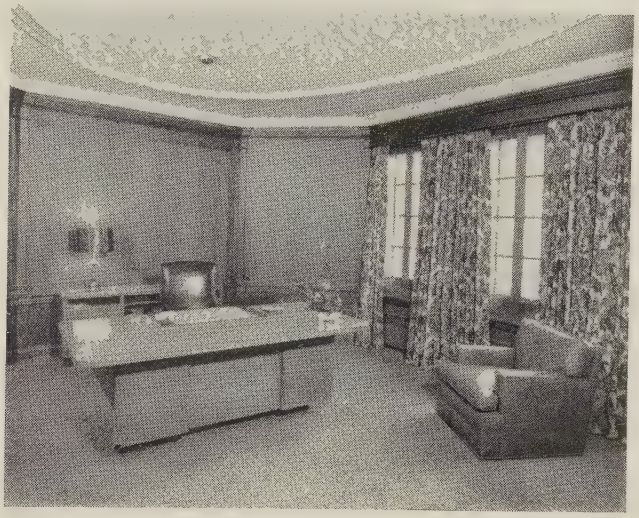
Highlights of the building would include the splendid stained glass windows, the magnificent wood carvings (these include symbols of the church on the pew ends), and the very recently installed organ with its ninety ranks of pipes.

Artisans who contributed to the building include:

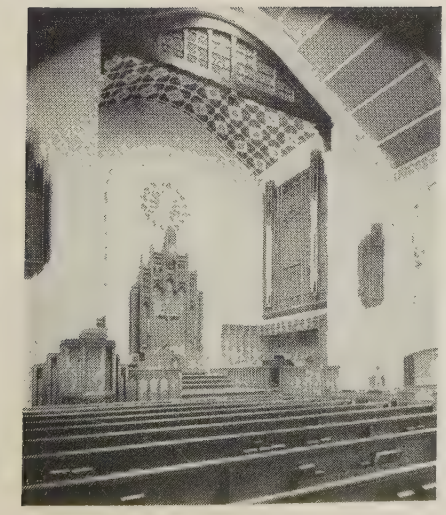
Carillon: J. C. Deagon Company Chicago, Illinois
Wood carvings, pews, and chancel furniture: Cathedral Craftsmen, Waukesha, Wisconsin
Stained glass windows: Giannini & Hilgart, Chicago, Illinois
Organ: Aeolian-Skinner Company, Boston, Massachusetts

Exterior

Church Parlor



Minister's Study

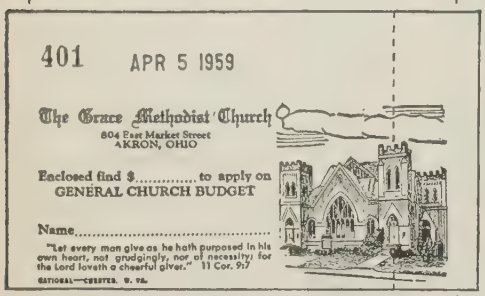


← The Chancel

Steps and Baptistery →

For a close-up of the pulpit see the cover of the June 1959 issue of *Church Management.* See, also, inside third cover of this issue.

Systematic Giving With Your Own Individualized Church Offering Envelopes



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Envelopes Do Wonderful Things

Systematic Giving

C. D. Taylor*

We all have heard the classic argument, "Which came first, the chicken or the egg?" Perhaps the same argument can be applied to the church: Which comes first, a truly dedicated religious program or a successful financial program? There is no doubt in anyone's mind that the perfect goal for any church is to have an all-out successful religious program. It is my firm belief that in order to accomplish this every church must realize the importance of having a successful financial program. Every local church member will agree that probably the most hectic part of the church's life is building and finalizing an adequate working budget. The attempt usually ends by having a need for far greater financial resources than it is thought possible to attain. The classic statement always is, "Sharpen the pencil and start cutting the budget." I should like to take a stand against this type of operation in any church. After a very fair and impartial budget for the financial needs of the church is agreed upon, let it stand and then proceed to attain that goal in a systematic way. The way to do this is by a method which we refer to as "systematic giving." The whole method centers on a well organized plan using an envelope as the vehicle that carries the offering of the church member from the home to the place of giving, which is the church. From the offering plate the envelope finds its way to the records of the financial secretary, and then to the books of the church treasurer.

Offering envelopes have been used by churches for approximately fifty years. The envelope system was begun as a method of checking and controlling the income of the local church. There was also a psychological advantage in using the envelope. It concealed the exact amount given to the church, and many members assumed that the amount given was known only by themselves and the Lord above. Consequently there were those who felt it unnecessary to give generously. However, I should like to believe that faith gives us the practical solution to the problem of church giving.

In this day and age of high costs, every conceivable system has been devised to raise giving and to get the proper return on the invested dollar. This fact has forced all churches to recognize the importance of systematic giving. Once the religious program of the church is determined, it is up to the church members to develop a system which will assure that the goal is met. In turn, every dollar received must be used in such a way as to insure maximum results in the church's religious program. This can be done by following a definite path or direction. First, a set of collection envelopes can be "tailor made" to suit any financial program. A set of envelopes is any number of envelopes put in a numerical and dated sequence in a set container or carton. A normal set consists of one envelope for every Sunday in the year and usually follows the fiscal year of the church. Therefore the majority of churches will have a new set to pass out to the congregation at the beginning of each calendar year. There is always the question, How many sets should go to any given family? With children it is a question of training. Each child in the church school should have his own set of envelopes. This kind of training will form a habit which will carry over into their later years as adult members. With the adult members of the family it is more of an individual responsibility. Usually a set of church envelopes is given to every wage earner. With so many wives working these days, this increases initiative in giving.

Envelopes for Children

Children who are church members should have a set of envelopes for their own use. The money which they give should be from their individual allowances. The whole aim, of course, is to train the individual to give systematically in support of the religious program of his church. Once this is understood, it is very easy to arrange to give out

*President and general manager, National Church Supply Company, Chester, West Virginia.

all these sets of envelopes to the congregation. The envelopes, in turn, must be linked to an adequate record system which will record the giving of individual members by number and name. If there is a decrease in giving or if the envelopes are not being used, these facts must be publicized. Results can be obtained only by approaching the problem in a businesslike way.

It is very gratifying to see so many churches which were financially insecure adopting the use of offering envelopes. Within a few years they become financially secure and are able to increase their overall religious program. The comment we usually receive from these churches is that they never realized how easy it was to achieve their financial goal until they started using the envelope system. Some churches, however, will say that they have used the envelope system without great success. It should be stressed that the church envelope system should be "tailor made" for specific financial programs, and perhaps the results expected were not attained due to this failure. Every financial program should be studied carefully, and the envelope system should be designed to meet the specific needs of that financial program. Consideration should be given to such items as monthly collection envelopes for special funds or other special envelopes which can be inserted into the regular sets for designated fund appropriations. The size of the envelope as well as the ease of opening it should be discussed and considered. Color is another item for consideration.

In addition, new ideas should always be investigated. In recent years a number of churches have started maintaining mailing lists with various envelope manufacturers. The manufacturer prints and addresses the sets of envelopes, then sends them directly to the church members. This completely eliminates all inconvenience to the local church in the distribution of the envelopes.

From every source of information attained, it has been proven without a doubt that if the church envelope system is used according to the needs of the local church, the financial goal is achieved in a simple and dignified way. If this is not being accomplished in your church, you should immediately investigate the reason why. It could be that your solution is just around the corner in the proper use of church offering envelopes to insure systematic giving.

(end)

Waken, Church!

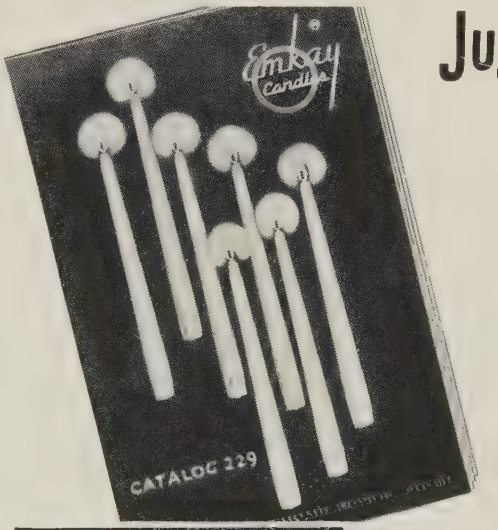
Russia's might, United Nations,
NATO, satellites in air,
Governments and summit meetings,
These terms are heard everywhere.

Meanwhile, all mankind must languish,
Hungry for a peaceful sphere,
Famished, war-torn, panic-stricken,
Haunted by distrust and fear.

Church, where art thou? Dost thou slumber
While thy children cry for thee?
Waken! Thou shouldst far surpass both
Power and principality.

Great thy voice! Let it be heard now—
Clear—above the worldly throng.
Christ the King is leader still and
He alone can conquer wrong.

Ona Roberts Wright
Gainesville, Texas



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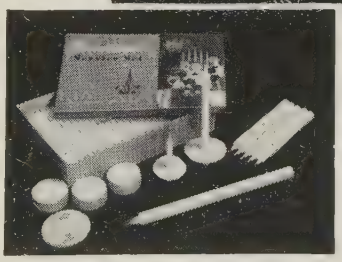

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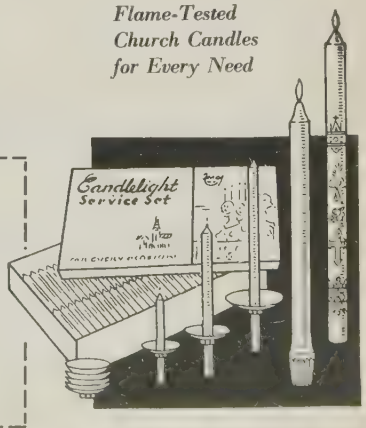

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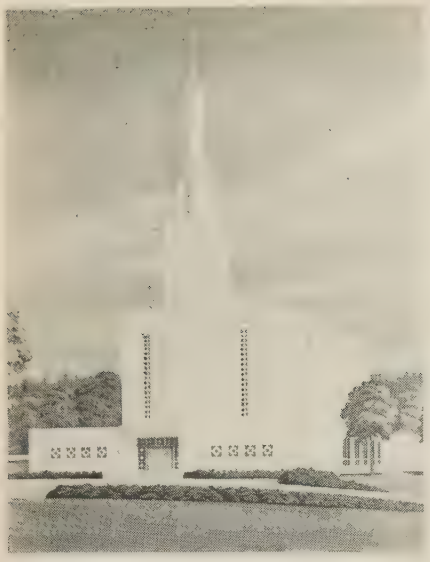
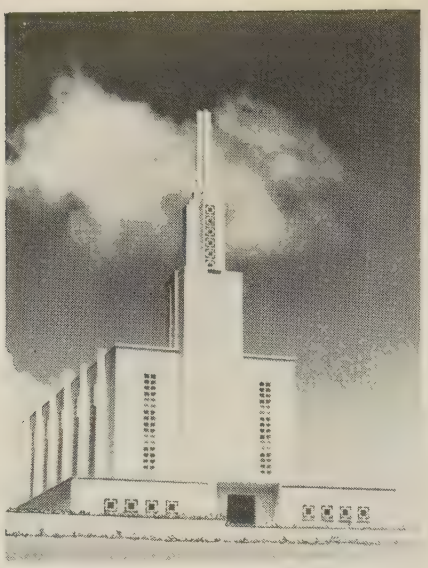


Temple, Bern, Switzerland



Temple, Hamilton, New Zealand

Temple, Newcastle, England

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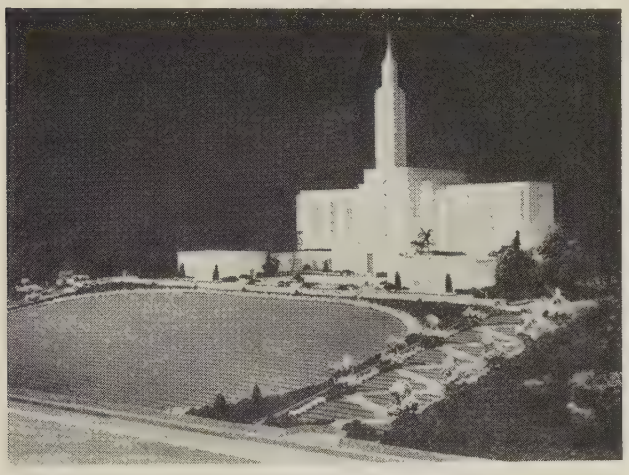
Los Angeles Temple
(close-up view)

Monument Park Ward Chapel, Salt Lake City

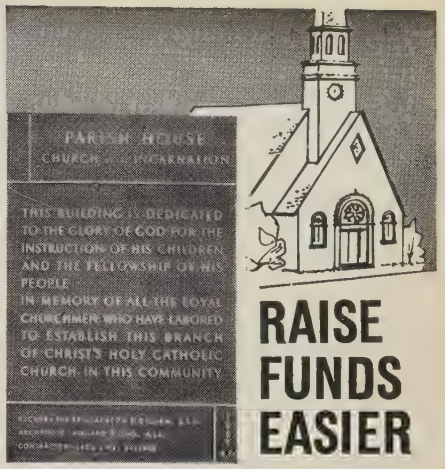
Stratford Ward Chapel, Salt Lake City

Boxelder Stake Tabernacle
Brigham City, Utah



Los Angeles Temple
(far view)

Temple at Kirkland, Ohio, erected in 1833. Now used by a congregation of the Reorganized Church of Jesus Christ of Latter-day Saints.



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KRUEGER
METAL PRODUCTS • GREEN BAY • WISCONSIN

OVERDONE SYMBOLISM

(continued from page 35)

represent Christian virtues such as faith, hope, charity, joy, perseverance, and the like and arranging them in a logical fashion through the church.

Or the symbols of the Passion can be chosen to tell vividly the story of Holy Week.

Or perhaps the symbols which point up the principal events in the life of Christ can be worked into a beautiful and moving story.

These are just examples. Many other sensible symbolic patterns can be worked into the church through co-operation between a skillful supplier of furnishings and an enlightened building committee.

But even the most sensible use of Christian symbols is wasted if the people are completely unfamiliar with the meanings of the designs which have been blended into the interior of their church.

Our company undertook a lecture series in churches in the Scranton, Pennsylvania, area. Our home office is located in that city, and this made it easy for members of our Liturgical Arts Division to appear before church groups and explain the meanings of the Christian symbols found in their church homes. Our files are full of notes from these people, thanking us for the program and pointing out that their church now means more to them. It is amazing how many people will sit in church Sunday after Sunday, wondering what those strange-looking Greek letters mean but never thinking to ask the minister for an explanation.

The number of churches must be legion which now use pulpit and altar hangings, changing the colors with the season, but whose congregations have absolutely no idea of the symbolism behind those colors.

Here are some easy-to-follow rules for churches which would get the most out of the use of symbols in a new or remodeled building:

1. Choose an architect and a supplier of furnishings that are familiar with the meanings and the use of symbols as a means toward completing the whole church building.

2. Stick with the same supplier for the whole project. In this way all of your furnishings and appointments will be part of an integrated whole.

3. Have a plan before you start. Then make sure that the symbols used are arranged in such a way that they fulfill their function as aids to meditation.

4. Avoid the temptation to fill in every imaginable blank spot with a symbol of some kind. First ask yourself if the use of a symbol here will add to the message you are trying to record.

5. Take the trouble to make sure that every member of your congregation has the opportunity of learning just what each symbol means.

After all, the most beautifully printed Bible is valueless if the words are not in the proper order or if the man who attempts to read it does not understand the language in which it is written. So, too, with the symbols in our churches. They must be understandable, and they must be understood, or they have failed.

(end)

A Marriage Sermon

Olav Gautstad*

Today millions of young people from all over the world are with you who stand before the altar at Sogne Parish Church. We most cordially wish you happiness on your wedding day, and I pray to God that this day must be the beginning of many days with happiness and the blessings of the most high.

Love is the greatest adventure in life, and to everybody it is the most wonderful experience. It is a fact that your mutual love has been met with a spontaneous enthusiasm from all over the world, because it gives expression to a great thought which impresses everybody.

First and foremost, your example shows that the real love, which is from God, breaks down all the social and conventional barriers amongst us. That love is in accordance with the love of God. The love of God is universal. He loves everybody, and in his eyes we are all equals.

Secondly, it is encouraging to witness that the world press, perhaps without being aware of it, has paid tribute to the Christian ideal. In our time, when the majority seems to be pleasure-seeking and most youths have film stars of doubtful moral qualities as their ideals, the world press has paid tribute to an ordinary girl, a girl who has taken pride in being industrious, reliable, and faithful.

This is the Christian woman ideal. Therefore it is appropriate today to think with gratitude of the thousands of women who live in accordance with that ideal. Such women are fit to build the new world we all are longing for.

As you have decided to build a new home together, so hear what our Lord Jesus Christ says about the foundation of a home. In the seventh chapter of the Gospel according to St. Matthew, he says, "Everyone who listens to these words of mine and acts upon them will be like a sensible man who built his house on rock. Down came the rain, floods rose, winds blew and beat upon that house; but it did not fall, for it was founded upon rock."

To build a good home is an art, perhaps the greatest of all arts. One of our greatest national poets, Bjornstjerne Bjornson, has said that if a man cannot build his own home, his life will be a failure even though he might seem successful in the eyes of the world.

You who stand before the altar today have the best possibilities to build a good home. Both of you have taken good building materials with you from the homes of your childhood.

I know that you, Anne Marie, have lived in a home molded in the Christian faith. From your childhood you have been taught to pray and to work. In the evenings before going to bed after a hard working day, your family gathered for prayer and Bible reading. I am sure that you with Elias Blix (the hymn poet) can say, "In by home I was happy because God was near and I clearly felt his presence."

The first years of your life you spent on the Island of Boroey together with industrious people who, in order to earn their daily bread, had to fight against the powers of nature. This life formed your soul. All these memories from your island home you will take with you through life as valuable treasurers.

***Vicar, Lutheran Church, Sogne, Norway. This is the sermon preached at the marriage of Anne Marie Rasmussen and Steven Rockefeller.**

Now when you are going to leave your home, your village, and your native country, we thank you for being a good ambassador for Norway, and we hope that you will be a good member of the Rockefeller family and a useful citizen of your new great country.

And you, Steven Rockefeller, take with you into your new home a good inheritance. We have learned to know your God-fearing nature and the moral qualities inherited from your dear parents. Your open mind and warm heart and your straightforwardness have appealed to all of us, and in our little village we have come to look upon you as one of our own. You have been a fine representative of your family and of the great nation to which you belong.

But a good inheritance is not enough to build a house that can stand against all winds. We are not able to build alone. We must have God with us.

"You shall build the house on the rock of the Word, for founded on the rock it does not fall when floods rise and winds blow."

But in a home it is not only a question of foundation, but also of the perseverance of the spirit. The apostle says: "Treat one another with the same spirit as you experience in Christ Jesus." The spirit that was in Christ was love and goodness. Without that spirit the home will be a barren house even if it is beautiful and rich.

When you have moved into your new home, you will soon notice that you are exposed to evil spirit forces. Worst of all are egoism, self-assertion, and caviling. Oppose them all with the Spirit of Christ and you shall win victory over them all and peace and love shall fill you and those who share your life.

Please remember that your home will set an example to thousands of homes in the states. Let them see a Christian home in which love and willingness to serve are something that naturally belongs to everyday life.

But let us never forget that the greatest happiness in life is to have personal belief and trust in Jesus Christ. "What profit will it be if man gains the whole world and forfeits his own soul?"

In our wedding rites there is a sentence which in a wonderful way emphasizes the mutual duty of husband and wife:

"They shall help one another to come to everlasting life."

We pray that God may bless your marriage from this day on and until death do you part.

Amen.

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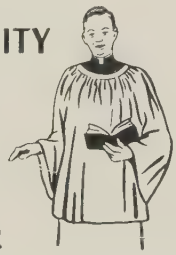

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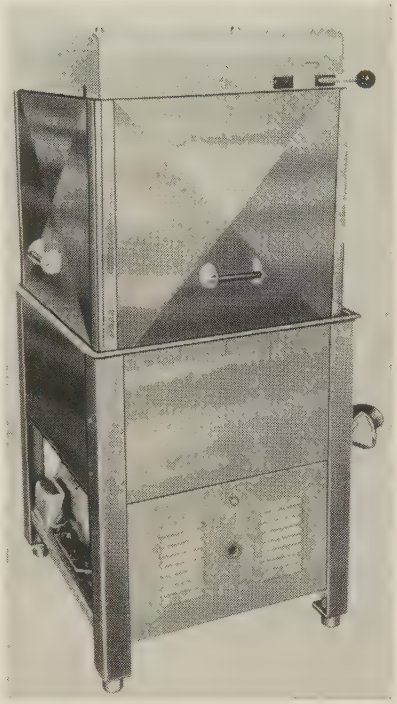
New Ideas in Food Service**

William H. Leach*

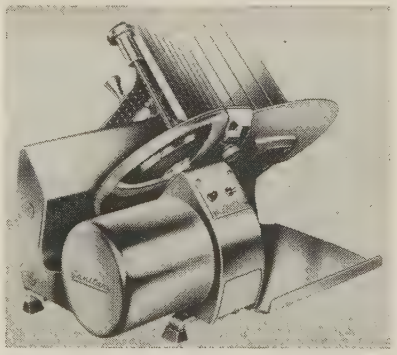
Of course Jesus ate with his disciples in the upper room; and it is a matter of history that the first-century churches met around a table, combining their regular meals with the eucharist. But it is a long stretch from those days to the time when Christian churches first introduced the church kitchen and dining room into their building programs. In fact, this was not so many years ago.

The evolution of church food service is probably this. During the early 1880's in the rural areas of America, church members found it a long ride with horses, and perhaps with oxen, to reach their churches. That may be the influence which led to the eleven o'clock service. The hour was selected to give time for the Sunday morning "chores" and to get the family to the church service. For convenience, families carried their Sunday meals with them. Horses hitched to posts must have been a common sight around these churches on Sundays. Indeed, even today in some sections of the country the old posts still stand. After attending the service of divine worship, the families had their noonday meal. This was eaten out-of-doors. Then they again went into the church for worship. After the second service they made their way home in time to take care of the duties of the evening.

At that time churches were mostly one-unit affairs, because their programs were one-celled programs. Heat was lacking in these church buildings until the invention of the old potbellied stove. But better things were coming. Someone invented the furnace which could be placed under the building. It was a marvelous idea for these one-room churches. Men volunteered to do the work of digging out the basement, and hundreds of churches soon enjoyed their "central heating systems." Shrewd women of the congregations saw something more than that. As long as their husbands were digging for the furnace, why not dig a little deeper and wider and have a room where they could prepare meals and eat in the cold weather? Thus the church kitchen-dining room was born.



(1) Universal SR Model Dishwasher (See advertisement, page 10.)



(2) ZEPHYR Model S-3 Sanitary Slicer

These basement kitchens in many areas became the community center. In some cases they were also the financial center, for the preparation of meals to be sold to members and friends became a great business in many of these churches. Long before the every member canvass, the ladies' aid was often the financial salvation of the churches of that period. I understand they still operate in the same way in many instances. It was not for nothing that a poet of those days wrote:

> They'll give a hundred sociables,
> cantatas too, and teas;
> They'll bake a thousand angel
> cakes, and tons of cream
> they'll freeze;
> They'll beg and scrape and toil
> and sweat for seven years
> or more,
> And then they'll start all o'er
> again, for a carpet on the
> floor.
> No, it isn't just like digging out
> the money from your vest,
> When the Ladies' Aid gets busy
> and says, "We'll pay the
> rest."

Importance of the Modern Kitchen

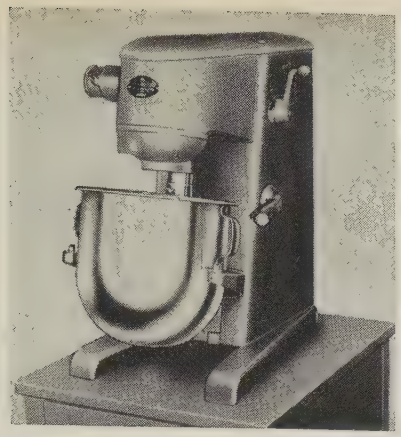
Many chicken pies have been eaten and much water has gone over the dam since these early days. But food service has grown in importance. Today it is not so much a matter of raising money. Our newer concepts of stewardship have taken care of that. Food service has become a part of the very important function of building Christian fellowship. The techniques of its use vary with localities and churches.

Most churches need a dining room of sufficient size to seat those who will come for the annual meeting, fellowship nights, or other special occasions. This may mean a room to seat half of the enrolled membership. Others prefer smaller dining rooms for official and fellowship groups and take their big dinners outside their own building.

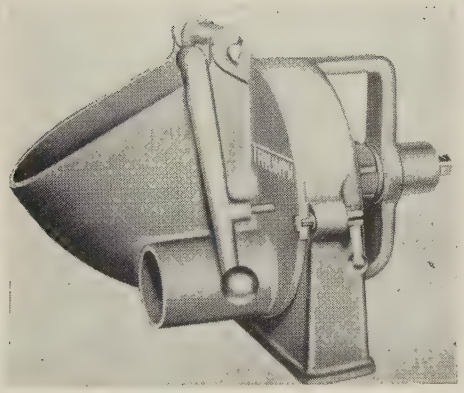
There are some communities which feel that church dinners for profit are unfair competition for nearby restaurants. They may object to churches serv-

*Editor, "Church Management" and church building consultant.

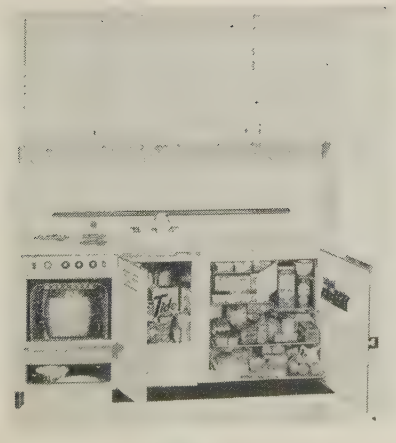
**For names and addresses of manufacturers and distributors see page 48. Information about any item may be obtained by listing your request on the form on page 88 and mailing it to "Church Management."



(3) Triumph Type "N" 20-Quart Mixer



(4) Triumph DeLuxe Vegetable Slicer (attachment for mixer above)



(5) Dwyer Kitchenette (See advertisement, page 58.)

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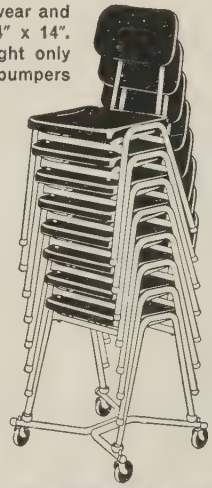
Solve your seating problems with Durham metal chairs . . . be sure of style and durability! No. 875, strongest steel chair on market, may be had with wood, steel, vinyl clad, or upholstered seat; steel, wire, or padded, upholstered back. Extra wide, extra deep seat with steel fully curled underneath to eliminate all rough edges. Back dual-curved for posture-correct comfort. Safety link between frame members prevents chair tipping when stood upon. Induction welded rear brace. Revolving rubber feet.

Durham design insures more comfort, more wear, more service for every seating dollar.

No. 555 Stack Chair—Vinyl-clad seat and back unequalled for resistance to wear and damage. Fire-proof. Large seat, 14" x 14". Standard dining height. Chair weight only 11 lbs. Rubber bumpers for stacking.



No. 225 Dolly—Simplest, easiest method of storing, moving stack chairs. Chair legs fit into four cups. Rolls on solid rubber casters with brass swivels.

No. 875TA Folding Tablet Armchair — Plywood arm. Wrap rack on back.

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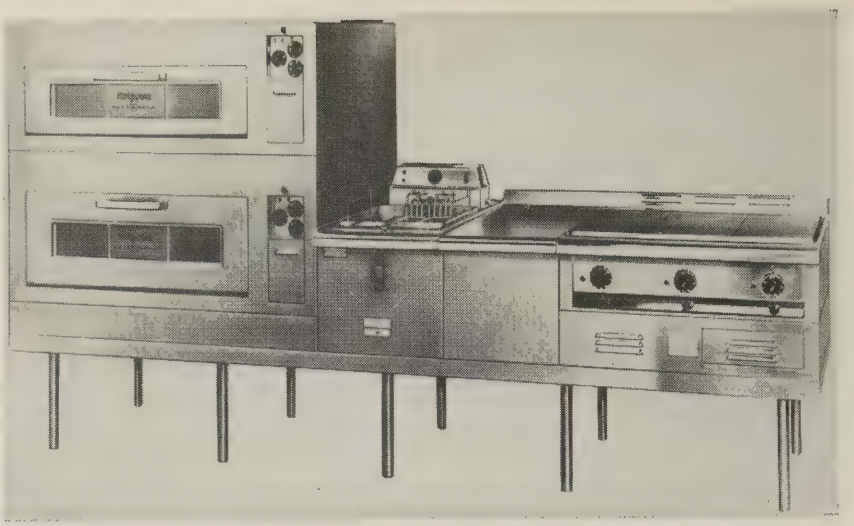
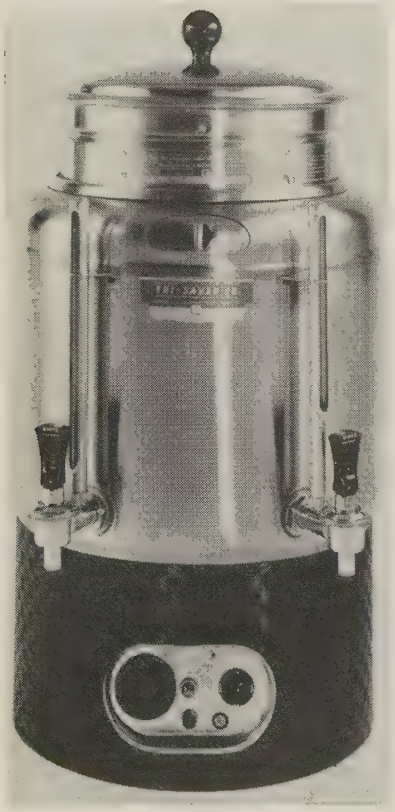
ing meals for profit. Occasionally a zoning board limits the size of the dining room and kitchen. But the average church needs a kitchen in its busy program of today, and if it has any size at all, it will need at least one auxiliary kitchen for small groups. These groups may meet in rooms which are some distance from the main dining room. A second kitchen for tea, coffee, or snacks, close at hand, is not alone a convenience but a source of economy, eliminating the necessity of heating, lighting, and disturbing the larger rooms.

The number of meals served in churches today is tremendous. A few years ago the editor of a hotel journal told me that a survey made for his organization showed that the churches of America served more meals than the hotels did. I have personally heard reports from some of the larger churches of the Southwest which listed the number of meals served by churches. In at least one instance it went to thirty thousand. Of course it is a long way from the number of meals served by a church of three or four hundred mem-

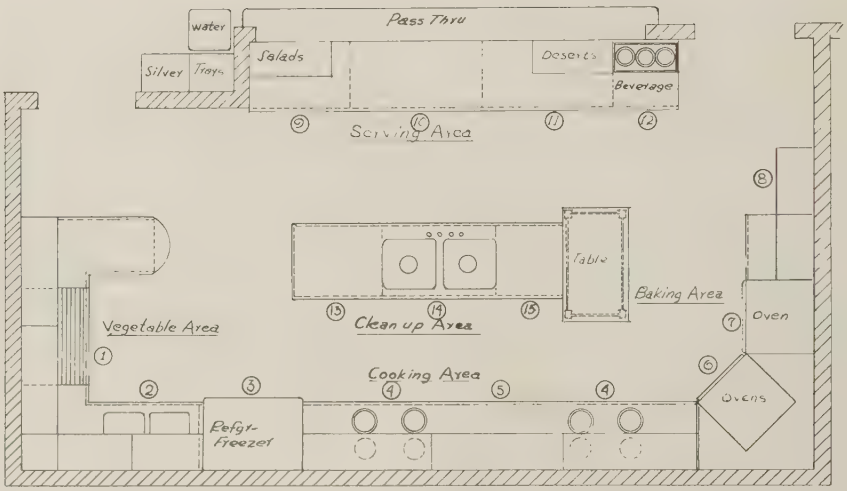
(6) Speed-A-Teria



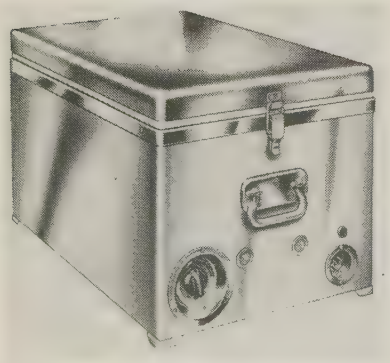
(9) Floor Plan for Model Church Kitchen



(7) Tri-Saver, Jr. Coffee Urn



(10) Hotpoint Modular Kitchen



(8) Seco Tri-Veyor
(See advertisement, page 55.)

bers. But there are a lot of these smaller churches, and the totals count up.

New Techniques

As programs change, buildings change. As buildings change, food service techniques change. As food techniques change, food equipment changes. As churches prosper financially, as they have been doing during the past two decades, they install newer and better equipment.

As a church grows in size, the method of food service changes. There comes a point where there is a breakdown of volunteer help. It is usually the ladies' organization which suggests that they would like to lighten the burden by hiring a hostess-cook who would take charge of food preparation in the church. The hostess may have charge of the purchasing of food and all of the details incident thereto. When a church is large enough to employ a business manager, he takes over the purchasing for the entire church and is superior to the hostess.

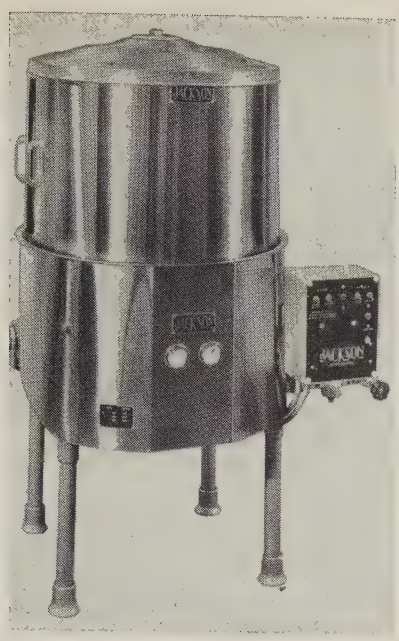
Kitchen and Dining Room Problems

Personnel may be the greatest problem of good food service. Most churches depend on voluntary workers for part, if not all, of the labor. This brings many conflicts of mind and experience.

Another thing to consider is a good location for the dining room and kitchen. While it has been customary since grandpa helped dig the first church basement to have the dining room in the basement, modern churches seem to be moving toward aboveground locations. Needless to say, the social rooms of the church should have their own entrances so their administration can be kept separate from the program of worship.

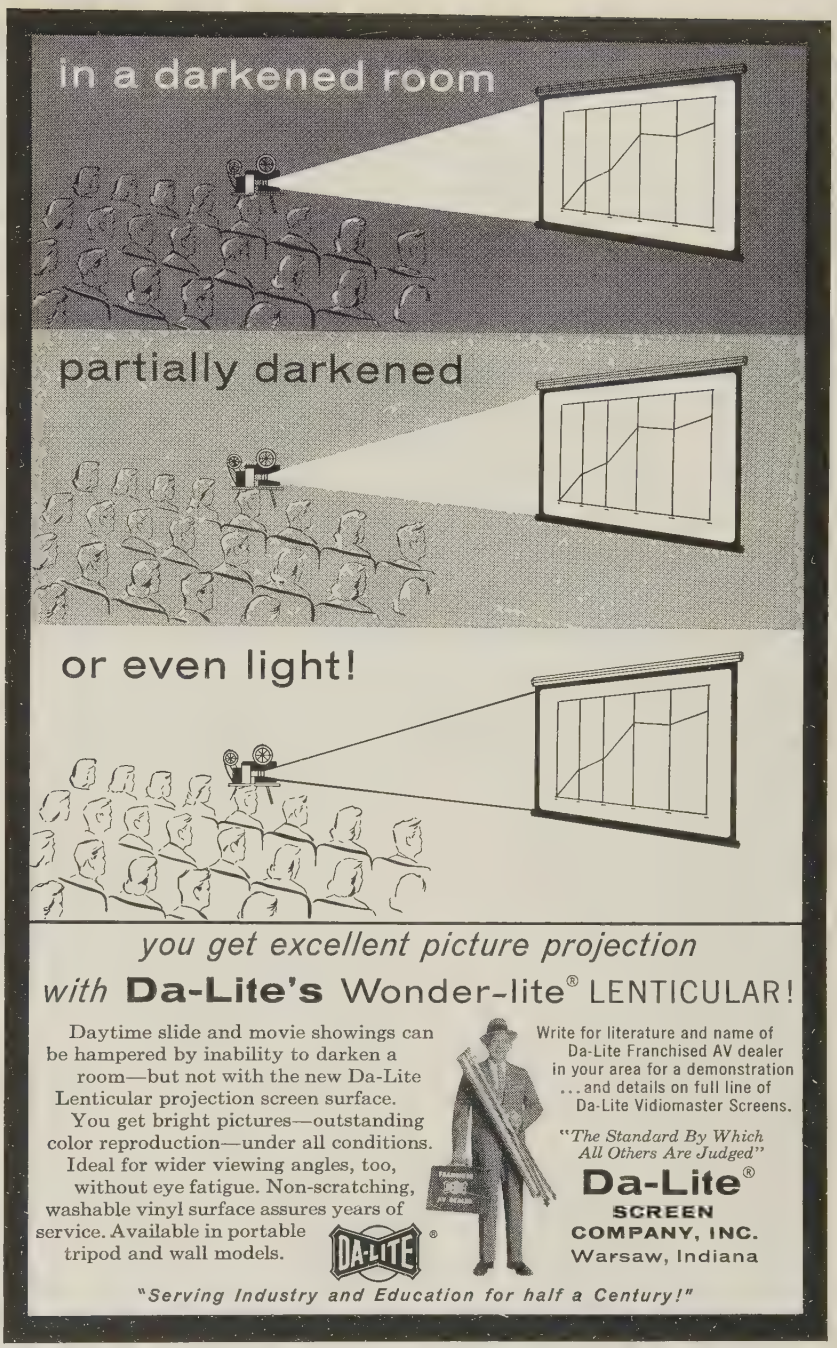
The kitchen should be so located in relation to the dining room that food can be served without walking through a long hall. The burden of serving has been lightened by the introduction of new labor-saving devices, many of which are shown in this article.

You can figure the size needed for a



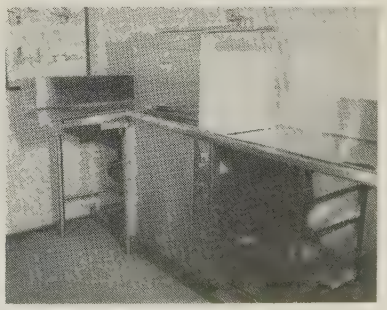
(11) Jackson 50 APR-B Dishwasher

(12) Kitchen Ventilating System



(13) Imperial 707 Dish Tray and Storage Truck.

dining room by the number of people you wish to serve. Consider ten square feet per person as the minimum when they are seated at tables. If you want to serve two hundred people, your dining room needs two thousand square feet. If your kitchen is to serve 150 to 200 diners, you should plan for it to have two to three square feet for each diner. As the dining room capacity is increased, the space per diner may be lessened. If the capacity of the dining room is 500, one and one-half square feet per person should be sufficient. It is well to have a serving area between kitchen and dining room in which the waitresses may pick up the filled plates. If service is to be cafteria style, an open shelf is desirable. Guests should never be expected to pass through the kitchen.



(14) Fearless Automatic Sterilizer

The "flow of traffic" is most important. Kitchens which are too large are as bad as those which are too small. They invite disorder and encourage visitors. Keep the traffic flowing in one direction. If food goes out of the kitchen by one door, the dirty dishes should come back through another one. Study the floor plan presented here.

New items to improve your food service are being announced every week. The illustrations of new items shown herewith give a pretty good picture of what is going on in this type of industry. To make this article of the utmost value to you, we are not alone listing the manufacturers or distributors of the various new equipment but are also giving their addresses. All have assured us that they will respond to your inquiries promptly.

Readers who prefer to have their inquiries processed by *Church Management* may use the New Product coupon to be found on page 88 of this issue.

Manufacurers of items illustrated are:

1. SR Model Dishwasher. Universal Dishwashing Machinery Company, 30 Windsor Place, Nutley 10, New Jersey (New Product No. 1)
2. Model S-3 Sanitary Zephyr Slicer. Sanitary Scale Company, Belvidere, Illinois. (New Product No. 2)
3. Type "N" 20-Quart Mixer. The Triumph Manufacturing Company, 3400 Spring Grove, Cincinnati 25, Ohio. (New Product No. 3)
4. Triumph De Luxe Vegetable Slicer, which may be used as an attachment to the 20-quart mixer mentioned above. The Triumph Manufacturing Company, 3400 Spring Grove, Cincinnati 25, Ohio. (New Product No. 4)
5. Kitchenette. Dwyer Products Corporation, Michigan City, Indiana. (New Product No. 5)
6. Speed-A-Teria. Lincoln Manufacturing Company, Fort Wayne, Indiana. (New Product No. 6)
7. Tri-Saver, Jr. Coffee Urn. S. Blickman, Inc., Weehawken, New Jersey. (New Product No. 7)
8. Seco Tri-Veyor. Seco Company Inc., 4560 Gustine Avenue, St. Louis 16, Missouri. (New Product No. 8)
9. Floor Plan for a Modern Church Kitchen. Coppes, Inc., Nappanee, Indiana. (New Product No. 9)
10. Hotpoint Modular Kitchen. Hotpoint Company, Commercial Equipment Department 6201 Roosevelt Road, Berwin, Illinois. (New Product No. 10)
11. Jackson 50 APR-B Dishwasher. Jackson Products Company, P. O. Box 9275, Tampa 4, Florida. (New Product No. 11)
12. Kitchen Ventilating System. Straus-Duparquet, Inc., New York 3, N. Y. (New Product No. 12)
13. Imperial 707 Dish Tray and Storage Truck. Lakeside Manufacturing Company, 1977 South Allis Street, Milwaukee, Wisconsin. (New Product No. 13)
14. Automatic Sterilizer, Fearless Dishwasher Company, 175 Colvin Street, Rochester, New York. (New Product No. 14)

Beside Grey Pastures and Still Waters

The Frightful Sabbath

Philip Jerome Cleveland*

Dog days, one humid August Sabbath, almost took toll of my little boy's life. The entire day's experience was dramatic, crucial.

Three children were singing Sunday school hymns lustily in the manse before trotting off to their classes. The sun was shining at half-mast, shall we say, apparently low and dim through the thick humidity. My sermon subject seemed to brand me a false prophet. The title I had selected pleased me: "The Day Will Hold Some Lovely Thing."

I found my text in the Book of Psalms: "This is the day that the Lord hath made; we will rejoice and be glad in it."

About half of the largest August audience old Westminster Church (Canterbury, Connecticut) had welcomed in many years had vanished from the lush, green lawns and their maple shadows. The remaining folks were enjoying a social moment when a child's scream of terror startled the loiterers.

I knew that voice! My seven-year-old son, the baby boy Bruce, was imperiled. From the front steps of Westminster Church I rushed past parked cars toward the rear cemetery. A church deacon had seized a large dog and was flinging and kicking it against the black graveyard fence.

Bruce bent over on the ground.

"He is only scared!" I exclaimed, hoping for the best.

"My God!" screamed Elsie, the wife of the deacon. "His mouth is full of blood!"

Bruce was wearing a brand-new shirt and tie. He was so proud of them! He was trying to keep the crimson flow from shirt and tie. His older brother and sister raced to the scene of tragedy. His mother reached the boy and froze, almost paralyzed with fear. The dog had bitten twice—into the left cheek and down under the jaw, close to the jugular vein.

"He's got to get to the hospital pronto!" yelled Elsie. "Get to a phone, call Willimantic. Have everything ready. It will take fifteen minutes to get there," Elsie ordered her brother-in-law. To her husband she yelled: "Get in the car!" She pushed me into the front seat and helped Bruce into the back.

Noting my wife's terror, I cried: "He'll be all right. Where's your faith?"

"I got it; but hurry, honey!"

Never will I forget those words.

Elsie used up two handkerchiefs holding layers of the cheek together and forcing the divided flesh of his throat to come together, using her fingers as human pincers. Bruce cried out only once.

"Do you realize, Reverend, that you have a saint in your house? Oh, if I had a kid like that!" She could not find more words to say. In her handsome Sunday-go-to-meeting clothes she sailed like a prim, beautiful ship out of the grim harbor of a hospital room.

Mr. Cleveland, who delighted our readers with six rural-life essays last year, will provide us again with a series of six for the forthcoming year. This first one in our series will be incorporated into a volume entitled "Three Churches and a Model T" to be published by the Fleming H. Revell Company. Mr. Cleveland is pastor of the Dille Larger Parish, LeRaysville, Pennsylvania.

As her husband hurried me back to Canterbury, to the tense family waiting at the manse, I bemoaned the rather unfortunate turn of events. I had said that the day would hold some lovely thing, and behold, terror and tragedy!

Elsie whirled her blue-white prisms upon me with an ironic toss of head.

"Do you think, Reverend, that the day didn't hold some lovely thing? Did you ever discover the kind of kid you've got? The doctor was thrilled. I know he was. Talk about courage, faith, fortitude, strength. Why, everything you talked about this morning, that kid lived, proved, an hour later! Oh, God, if I ever had a kid like that!" Again the elegant, beautiful lady of thirty-five found herself unable to speak.

Bruce was treated for rabies. The dog did not have the dread disease.

Later in the afternoon, Elsie's husband, Verne, hunted down the dog, a mixture of shepherd and collie. He snarled and bared his teeth, but the good deacon, a powerful construction man, overawed, I guess, and terrorized the dog. Verne's aged father accompanied him in quest of the merciless attacker. Later he confessed to being a bit shaky as Verne drove the canine into a back seat and carried him to the veterinarian.

"Think of it!" he confessed, trembling. "That terrible creature in the back seat and my own neck in front!"

The state beheaded the would-be killer, but there was no sign of rabies or other ailment. We learned that his owner, three miles away, had been ordered to keep him on a chain. He had bitten two other children. This particular Sunday he had broken his chain. He was just a vicious dog that disliked children, and he had dashed like a ghoul awakened from the graveyard to claim my son.

Except for the heroic efforts of a childless couple, I had lost my child. God blessed Verne and Elsie later with a handsome and engaging son.

Bruce left the Willimantic hospital a hero, acclaimed by doctors, interns, and nurses.

Indeed, the day did hold its lovely thing. But sometimes it takes a childless, empty-handed woman to show a most fortunate pastor the vast treasurers that flit about a church lawn and fill a humble rural manse.

I am not reluctant to confess that one August Sabbath in rural Connecticut forced me to endure my greatest test of faith.

Today, that same son—grown tall and ministerial, a graduate of our schools—serves as pastor of the Mansfield Depot Church.

(end)

WHAT ARE THE ELEMENTARY PRINCIPLES OF STEWARDSHIP?

1. God is the creator, owner, and giver of all things. (Genesis 1:1) 2. All we are and have we have received as a trust and therefore we must be careful stewards in the use of the whole. (Corinthians 4:7; James 1:17) 3. We must acknowledge our stewardship by devoting a portion to the Lord's work. (Leviticus 27:30, 32) 4. We must render a final account. (Romans 14:12)

An Important Message for Young Men

Imagine each day opening as a door would open, showing an inner room to the eye, the ear and the heart . . . and beyond, still another doorway . . . the doorway to tomorrow. Behind these doors lies your life . . . your wife, children and all that will ever come to you . . . and all that you will ever leave behind.

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Suggestions for

The Minister Investor

J. Milton Bell*

Like Elijah on Carmel, you too have a cloud on your horizon. Perhaps it isn't very large just yet. You may even for a time lose sight of it, but your cloud is still there. Sooner or later most ministers face the puzzling, frustrating, terrifying cloud of concern as to the adequacy of their personal financial management. Your cloud can disappear only when you consider and use worthy opportunities and techniques to create a reasonable competence against both retirement and intervening emergencies.

The American clergyman has unquestionably shared modestly in the general prosperity of the last two decades. As a rule salaries have been augmented, denominational pension plans have been strengthened, and social security has been made available. More of us are buying insurance and government bonds. Occasionally one hears of pastors who have acquired some good industrial or municipal bonds, a few shares of sound stock, or perhaps a modest interest in a well-managed mutual fund.

Paradoxically, it isn't always the most highly paid pastor who is finally the most successful in his financial planning and achievement. It is tragically easy to handle a good deal of money rather casually and then discover too late that because advice and planning were absent, so is the money. Most parishes contain competent individuals who are ready, willing, and able to aid their pastor in his economic strategy. Libraries abound with books and periodicals dealing with the management of personal finance. Pamphlets and informative statistical brochures may be had for the asking from insurance companies, banks, investment firms, and mutual funds.

No competent pastor would try to run the affairs of his church without developing adequate financial records. Surprisingly, many of us neglect to maintain even the most rudimentary system of private bookkeeping. You don't believe it? Try this: Assemble in fifteen minutes accurate records of all your income from all sources in the last five years, together with an itemized record of all your expenses for the same period. Good records can give one invaluable future guidance as to what expense is necessary and what is not.

Maybe You Need a Plan

Your personal financial records will define the size, shape, and color of the cloud on your economic horizon. How much have you saved in the last five years? How many five-year periods of active service are left to you? Will your present and projected savings plus social security, church pension, and other assets provide a reasonably comfortable retirement?

Too often the minister hesitates to follow the obvious course and seek out a competent financial adviser. After an initial personal study of his problem and subsequent discussion with bankers, insurance men, and investment specialists, the minister with a cloud will probably come to certain definite conclusions.

Tomorrow Is Too Late

Most people agree that saving is a "good thing." Too few believe that it must start today, it must be systematic, and it must be dedicated to achieving a long-range goal. We ministers are essentially members of a somewhat overprotected calling. Usually housing, pensions, light, heat, telephone, utilities, and frequently travel represent a part of the provision made for us. Although our cash standards of salary by professional comparison are usually modest, as a group we are to be considered fortunate.

Despite heavy family expenses, charitable contributions, and professional expenditures, the minister has an obligation to save. Thus he provides for sudden emergencies as well as long-term accumulation toward retirement. Your saving program must anticipate the need

*Minister, The Christ-West Hope Presbyterian Church, Philadelphia, Pennsylvania.

for a carefully calculated degree of buying power at a given future date, not merely for a specified number of dollars.

Who's Insured?

Life insurance, like motherhood and freedom of the press, is not often attacked by the clergy. What represents a reasonably safe minimum of insurance protection for yourself and your dependents? One helpful rule of thumb states that your in-force life insurance should equal three times your present gross income. You will also need health and accident coverage through a reliable hospital plan.

The nice young salesman with the head full of startling insurance information can be a wonderfully sagacious friend. Realistically, he will finally sell you what you want to buy. Before he makes his appearance you should know in general terms what your insurance needs are. But invaluable as are your policies, they aren't the whole answer.

What About Cash?

Few of us can afford to pay ten or fifteen percent of our annual income in interest charges. If you are buying a car, household appliances, furniture, or a vacation retreat on time, check your interest charges and weep. By some Herculean sacrifice get on a cash basis. The wise and selective buyer can always negotiate more advantageously for cash. Regardless of the suave sophistries of the friendly "loan shark," anything worth buying can be bought for less if you pay cash.

Despite the tired little jokes about bankers with icy blood and brazen foreheads, these men are your friends. When you entrust your dollars to a government insured mutual or commercial bank or to a federally insured savings and loan asssociation, you are guaranteed return of your deposit plus indicated interest. It has been reputably suggested that the small investor should have fixed and available cash assets equivalent to three months' gross income. Realistically, your banked resources are unlikely to keep pace with the present inflationary trend if compounded semiannually at less than three and one-half percent interest.

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(turn to page 60)

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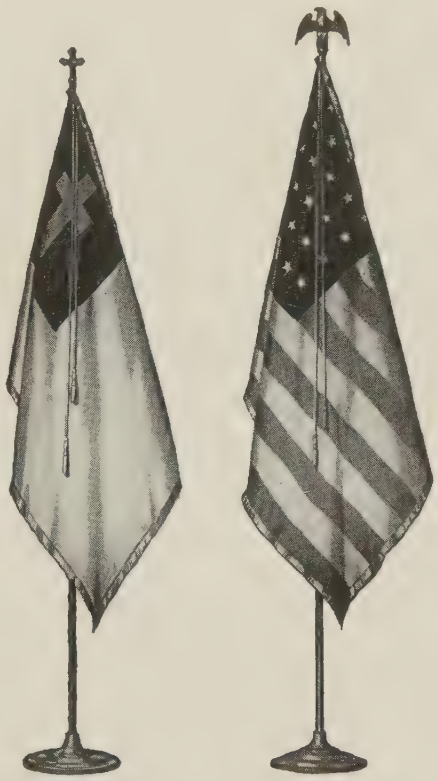

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For the Pastor's Wife

Gropings of the Shepherdess

Marguerite Miller*

Does the minister's wife have more obligations?
More resentments, more frustrations?
Less of gladness, more of sorrow?
More anxiety for tomorrow?
What of the fears we try to master?
Jealousy, loneliness, sudden disaster?
What of the yearnings unexpressed?
What of the dreams locked in the breast?

What is expected of the wife in the manse?
Dare she play cards, smoke, accept a cocktail, or dance?

How often should we entertain?
Can we have close friends, or must we abstain?
How may we dress? Plain or exotic?
If we wear a red hat, will they think we're neurotic?
The gifts we receive, do they harass us?
If we can't reciprocate, does this embarrass us?
Must we work in church kitchens in order to compensate
For some of the talents we dare not demonstrate?

Should we teach a class or head up a committee?
Call with our husbands, try to be witty?

Be chairman of this organization or that?
How refrain from gossip when we sit down to chat?
At times don't we feel we are going beserk
When secular activities interfere with our work?
Are we too fond of public opinion?
Does our husband's preaching shake our dominion?

Should we be forward or unobtrusive?
If we are shy, will they think we're seclusive?
Should our children be inhibited?
Should their genius be exhibited?

*Mrs. Albert R. H. Miller. Her husband is the minister of Sunnymead Community Church, Sunnymead, California.

What of the things that spoil our contentment?
Is it abnormal to feel resentment?

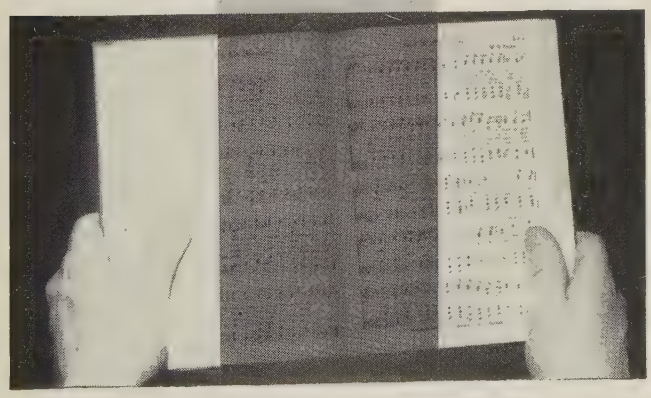
The thought of moving, does it make for despair?
New adjustments to make, new burdens to bear?
Is there a parsonage, is there plenty of room?
Does the thought of uprooting fill us with gloom?
Suppose the parsonage is old and worn?
The plumbing old-fashioned, the shades all torn?
If the manse is brand new, a model of perfection,
Will our type of housekeeping bear inspection?

What of the meetings our husbands attend
Night after night, world without end?
And isn't it sad, also frustrating,
The rare times they're home they're meditating?
Is it wrong to yearn for one free night
He can help with the kiddies, or enjoy a good fight?
One free night to paint the town?
What care we if church members frown?

If we had it to do all over again,
Would we still marry these godly men?
"Search your hearts," comes the answer; "look back on your life.
You are God's chosen woman, the minister's wife!"

IS THE LIGHTING in your Church...

TOO BRIGHT | LIKE NIGHT | JUST RIGHT ?



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David A. MacLennan*

Priming the Preacher's Pump

What quality above all others makes for effectiveness in the Christian minister? Granted that the pastor-preacher has integrity of character, commitment to Christ, some knowledge of the content of the Christian faith, and a reasonably adequate capacity for its communication, what would you say is most important? The vague thing we call "presence" or personality? Ability to make friends and influence parishioners? Sir Edward Appleton, winner of a Nobel prize some years ago, was chancellor of the University of Edinburgh. He was frequently asked for his opinion on a variety of subjects. On one occasion an American newspaper sent a reporter to Europe to interview him. One of the questions the reporter asked Sir Edward was this: "What, in your judgment, is the primary factor in successful living?" Without hesitation Sir Edward replied: "Enthusiasm. I regard it as even more valuable than any professional skill." Greek language students remind us that our English word "enthusiasm" is derived from *en theos.* The Greek roots mean "in God" or "from God." God, the source of life—or as Tillich would have it, the Ground of being—provides the vitality of which enthusiasm is an expression.

Allowing for exaggeration for the sake of emphasis, is it not true that a Christian minister who is enthusiastically engaged in his several tasks is one whom we consider successful? A man who saunters into his pulpit, who listens listlessly to a parishioner unburdening himself of some heavy load of anxiety, guilt, or doubt, who "couldn't care less" about his parish budget or denominational causes, is scarcely the type who would turn the world upside down or set it right side up. Of course the perennial enthusiast, like the chronic Pollyanna or Micawber, can be too much for the average person to endure. Scripture warns us not to burn our incense at every wayside shrine. Common sense warns us not to wax enthusiastic about everything, lest our sincerity be questioned. Next month is the time used by many churches to underwrite the budget for the ensuing year. An every member canvass offers us an opportunity to show our faith by our works —enthusiastically. No man needs to be the 1959 equivalent of the old "tub thumper" to express enthusiasm for the Lord's work. If we are "in God" and for God, we shall communicate our enthusiasm whatever our temperament or manner. Others will sense our sincere and zestful dedication to Christ and his church. "Whatever your task," wrote Paul to the Colossian church, "work heartily, as serving the Lord and not men, knowing that from the Lord you will receive the inheritance as your reward; you are serving the Lord Christ." (Colossians 3:23, 24 RSV)

Much could be written on behalf of enthusiasm in preaching as well as for preaching. Recently a professor at Southern Baptist Theological Seminary, Louisville, told me with a chuckle of a homespun description of preaching once given by a famous teacher of homiletics: "Fill up the barrel, kick out the bung, and let nature caper!" When the Spirit works on what is in the "barrel," you may be sure the result will be something more active and attractive than a faultily faultless, icily regular discourse. As J. B. Phillips paraphrased Colossians 3:23: "Whatever you do, put your whole heart and soul into it, as into work done for God, and not merely for men."

Dr. MacLennan is minister of the Brick Presbyterian Church, Rochester, New York, and part-time instructor in homiletics at Colgate Rochester Divinity School.

Sermon Seeds

I

Buyers' Guide. A message for All Saints' Day (Sunday, November 1). Text: Isaiah 55:2—"Why do you spend your money for that which is not bread, and your labor for that which does not satisfy?" On the day set aside by the ancient church to commemorate the saints of God not celebrated on special days it is good to think of certain values and qualities which the saints—the called of God and soldiers of the common good—thought worth more than many others. Last night being Halloween, boys and girls discovered that some things are more valuable than others. It is as if someone gave them a Buyers' Guide. Such manuals are supposed to help prospective purchasers select the best values. In a culture where "hidden persuaders" work on "status seekers" it is not always easy to determine what are genuine "buys." In Charles L. Wallis' book *Speakers' Illustrations for Special Days* (Abingdon Press, 1956), there is a useful yarn about boys who broke into a hardware store and swapped price tags on several articles of merchandise. Nails were listed at twenty dollars each and lawnmowers at eight cents a pound! Life today seems to get price tags mixed up similarly. The Bible serves as a Buyers' Guide. Here is Isaiah in Chapter 55 asking us why we are such poor shoppers. (Text) Some things cannot be gotten for gold. (Job 28:15-19) Money cannot buy the most valuable things, as Christ said. (Luke 12:15)

Here are some top values listed in God's Buyers' Guide:

1. Life itself. "What will a man give in exchange for his life?" (Matthew 16:26) Someone asked a certain citizen how much another had left when he

died. The answer was "Everything." As a Danish proverb puts it grimly, "There are no pockets in shrouds." Our Buyers' Guide tells us that if we want life we must give it away.

2. Love is another commodity without which life itself is not worth anything. Let the cynic quip, "What's the good of happiness? It can't buy money!" Love, said one of our great theologians, is the drive toward the unity of the separated." Imagine what would happen if a considerable number of human beings learned to love those from whom we are now separated by ideologies, color, economic status, nationality, creed! But we must learn to love or perish. For a poem with "thrust" on this point see Gerald Kennedy's *A Reader's Notebook,* page 177 (published by Harper & Brothers).

3. If you and I want life and love, giving us both adventure and serenity, we must have God. You can't buy God's friendship. The Irish poet William Butler Yeats wrote in his autobiography: "Can you reach God by toil? He gives himself to the pure in heart. He asks nothing but our attention." For an illustrative story of real power see *Old Man Adam and His Chillun* by Roark Bradford. The story of God and Job is the relevant one. When complimented upon being a happy man, Job acknowledges it; and after listing the reasons for being happy—work he likes, friends he loves, family dear to him—he adds: "Den I got You too, Lawd, which'd make me happy even efn I didn't had nothin' else." I'll buy that—will you?

II

Dependables in a Tumbleweed Culture. Texts: 2 Timothy 1:12 (Phillips) —"For I know the One in whom I have placed my confidence, and I am perfectly certain that the work he has committed to me is safe in his hands until that day." Hebrews 12:26, 28—"Yet once more I will shake not only the earth but also the heaven. Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship."

If you have lived on the plains or western prairies, you know tumbleweed. It may be one of several species of plants. It breaks from its roots at maturity and rolls before the wind in a rounded tangle of light, stiff branches. One of the tumbleweeds most frequently seen is the Russian thistle. Our culture today has been described as tumbleweed culture. Habits, attitudes, ideas shared by a majority of persons have broken from the roots, become brittle, and shift with every wind of opinion. Is there anything dependable? Are there fixed points of reference? The Bible contends that God is the author of basic change. But God is also the unchanging, and he gives us a realm which is unshaken. When we think of this unshaken realm we need to remind ourselves of two facts. First, the certainty we possess concerning steadfast reality depends upon a conviction born in personal relationships. We cannot be argued into this kind of certainty. We say, "I know *whom* I have believed." Again, dependables are known as we experiment with them. You and I are given tremendous concepts of tremendous powers. God wants us to see what these powers can do with us and through us. (See Harry Emerson Fosdick's *What Is Vital in Religion,* pages 18, 19.)

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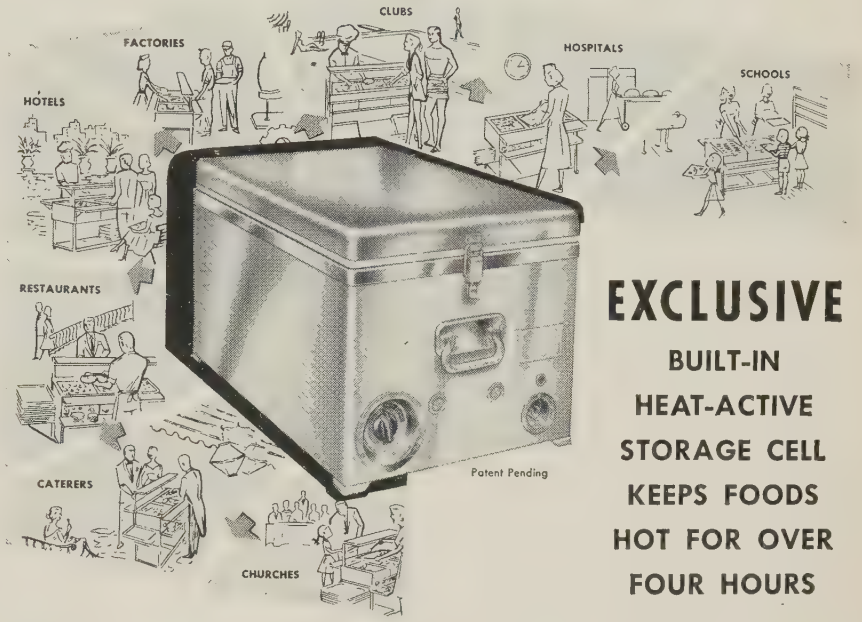

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ship and through experimentation? (a) God. (b) Jesus Christ who demonstrates the reality and love of God. (c) God's kingdom, or fatherly rule, among men and nations. (d) Love. (e) God's saving community, the church of Jesus Christ. "I will build my church," said Jesus, "and the forces of evil cannot prevail against it." God, Christ, the kingdom, love, the church on earth and in heaven—these are dependables, for these are eternal.

III

Say the Secret Word—and Live by It. Texts: Ephesians 2:8—"For by grace you have been saved through faith; and this is not your own doing, it is the gift of God." 1 Corinthians 15:10—"But by the grace of God I am what I am, and his grace toward me was not in vain."

One of Hollywood's famous and enduring comedians has a radio and television show in which he invariably tells contestants, "Say the secret word and win an extra hundred dollars." Christians have a secret word; at least Christians have a secret energy by which they can conquer what seems the unconquerable and sustain what appear to be intolerably heavy loads. It is a key word of the New Testament. The secret word is "grace." The essence and center of the New Testament is summed up in this term. "All is of grace and grace is for all," flatly declares the Apostle Paul.

1. What does grace mean? Here illustrations of its use in various situations will help. Grace characterizes a poised person. Grace is part of an ecclesiastical title: "Your Grace." Grace may be a blessing before or after eating food. Grace may mean the extra time given you to pay an insurance premium or other obligation after the due date has passed. It comes from the Greek word meaning a lovely thing. It may refer to physical beauty, to winsomeness, to charm. (a) In the Bible it means a gift undeserved and unpurchasable. (b) It may mean an energy, not a sentiment. "Divine affection rolling towards the shores of human need," said an old preacher, "this is grace."

2. There are three expressions of grace which can help us immensely. (a) First is the grace of God's creativity. This is what Romans calls "the grace wherein we stand." It refers to all that by which we live but did not create or earn. (b) There is the redemptive grace of God focused and flaming in Jesus Christ. This is forgiveness realized at the center of one's personality. "For by grace you have been saved. . . ." All you need is to take it, receive it, trust it—trust him who is the giver of such love. (c) Then there is what Dr. Townley Lord of Britain calls "conquering grace." It is mentioned in 1 Peter 4:10. This is God's many-colored grace. There is no situation which God cannot match. Over the mantel of one of the clubs operated by Alcoholics Anonymous are the words of their motto: "But for the grace of God." With his grace operating through individuals, families, churches, communities, we are made more than conquerors over every sin and failure. Say the secret word often. Better still, live by the open secret of God's grace—creatively, transformingly, victoriously.

IV

The Best Kind of Giving. A Thanksgiving Sunday sermon. Text: 1 Corinthians 14:16, 17— ". . . if you bless (that is, give thanks to God) with the spirit, how can any one in the position of an outsider (or he that is without gifts) say the 'Amen' to your thanksgiving when he does not know what you are saying? For you may give thanks well enough, but the other man is not edified." (Phillips translates the last verse: "You may be thanking God splendidly, but it doesn't help the other man at all.")

Here is an interesting passage, no doubt inspired by a situation in the Corinthian church about which Paul writes at considerable length in this fourteenth chapter of First Corinthians. To thank God "with the spirit" evidently means silently, in a kind of mystical fashion. If it is "with the spirit" in speech, a thanksgiving expressed by one who is "speaking in tongues," it is still unintelligble to one not on the inside of such religious ecstasy. Is it far-fetched to say that the Apostle Paul is saying, "Give thanks, but in doing so use your head"? Express your gratitude to God intelligently and intelligibly, so that those who are not veteran Christians may endorse your thanksgiving and be helped by your attitude of gratitude.

During the month in which our national Thanksgiving Day occurs we also hear much about giving. Next year's financial needs in the church are before us, and appeals are made for us to give generously, sacrificially, and, as one biblical writer puts it, hilariously. In the Summer 1959 number of the excellent Methodist quarterly *Religion in Life,* there appeared this sentence which occurred in an essay on Chesterton and referred to his book on St. Francis of Assisi: "Chesterton gave in many ways, but as he wrote of St. Francis, 'cared chiefly for the best kind of giving which is thanksgiving.'" Let that idea percolate into our minds. Paul wanted us to use our minds in the best kind of giving. When we do, what conclusions are reached?

1. Thanksgiving helps make the best kind of living because an appreciative person is one who is glad for so much that God gives—life itself, morning and evening and in-between, night's rest, loved ones who know all about us and yet continue to love us, little children, loyal friends, old people reflecting the light even on the sunset slope of advancing age; above all, our redemption through our Lord Jesus Christ. He is a thoughtful person, and a mature one. He takes nothing good for granted, even when it seems to be "all part of the day's work" and life.

2. Thanksgiving, not once a year, but daily, makes for the best kind of living because each day brings something new to acknowledge with thanks. Consider the hymn "New every morning is the love, Our waking and uprising prove." Each day is a fresh beginning, and each day is a fresh revealing of beauty, of opportunity, of adventure, of communion with our Lord. To live gratefully is surely to live expectantly, and to live expectantly is to experience the joys as well as the sorrows of that which is at the moment unknown.

3. Thanksgiving is the best kind of living because it places us in the best of company. Beginning with the poets who wrote our psalms of praise and coming down through the centuries, the best companions of the spirit were those who showed forth God's praise not only with their lips but in their lives. Who could ever think of Jesus our Lord as ungrateful? Even when death drew near and he knew it, in the sacrament of love which he instituted with his first bewildered friends he gave thanks. It is the same with the friends of Jesus. One tells of Amy Carmichael, "whose name was a benediction to thousands of Indian untouchables." She dated "all the radiant, unconquerable determination of her life from the moment she heard a layman pray simply, 'We thank Thee, Lord, that Thou art able.'" (Frederick

B. Speakman, *The Salty Tang*) "You may be giving thanks splendidly, but it doesn't help the other man at all" unless you think before you thank, and thank God with your mind as well as with your spirit. How about enjoying the best kind of living during this Thanksgiving season, and every day?

V

Like a Mighty Army. Text: Matthew 23:10 (Moffatt)—"One is your leader, even the Christ." Here is a skeleton of a sermon, not even a seed! It comes from a sentence in the autobiography of that Cromwellian type of twentieth-century soldier, Field Marshal Lord Bernard Montgomery. Whatever Monty's faults, and he admits that he was guilty of showmanship and what looked like arrogance and conceit, he was a most successful commander in World War II. His memoirs make interesting reading even for a parson of pacifist leanings. Here is the sentence, on page 103 of his book: "I had decided that in building up the Eighth Army for what lay ahead (the campaign against Field Marshal Rommel, the German genius whom Montgomery ultimately defeated) I would concentrate on three essentials: leadership, equipment, and training." How about a sermon on those essential qualities of a successful church?

1. Leadership is given us in our living Lord, the commander of all the forces of goodness and redemption. Leadership among his followers comes from being servants. See Phillips' translation of the verses following the text suggested for this message.

2. As for equipment, think again of Ephesians 6:10-17. Note also the apostle's words concerning Christ's gifts: "His gifts were made that Christians might be properly equipped for their service." (Ephesians 4:12)

3. When it comes to training, Hebrews 12:5 and following verses provide biblical material for the preacher's discussion. "Can we not much more readily submit to a Heavenly Father's discipline, and learn how to live?" (J. B. Phillips' version of Hebrews 12:9) The preacher can do something with these essentials of a victorious army: leadership, equipment, training. Change of title may be indicated, but these emphases of a Christian soldier need little change as we help our companions prepare for the long campaign in our spiritual warfare.

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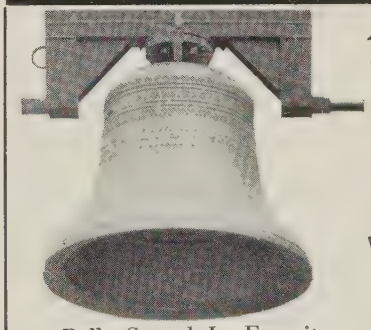

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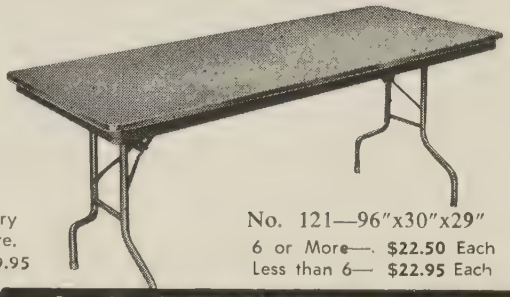

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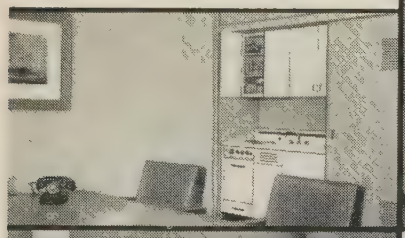

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Parson's Books-of-the-Month

Books of sermons frequently provide stimulus, illustrations, and corrective for the sermon maker. Such a book is *Southern Baptist Preaching,* compiled and edited by H. C. Brown, Jr., published by Broadman Press, 1959, and selling for $4.00. Described as "the favorite sermons of twenty-two outstanding Southern Baptist preachers," this 227-page volume also contains each preacher's description of his own methods of sermon preparation. A ten-page introduction by the competent professor of preaching who compiled the book is a serious essay on preaching, its objectives, content, and structure. Few Southerners will need introductions to the preachers in this book, and even Yankee preachers will know and appreciate such men as Dr. Theodore F. Adams, Dr. C. Roy Angell, Dr. Billy Graham, Dr. J. D. Grey, Dr. C. Oscar Johnson, Dr. Robert G. Lee, Dr. Duke K. McCall, to mention only a few of this impressive "league." All shades, or at least most shades, of theological opinion are represented here, and the themes cover a wide range of Christian truth. These men can preach, and they do so, almost without exception, from a Bible passage, with incisiveness and evangelical warmth. Whatever the reader's religious presuppositions and homiletical preferences, he will find sermons in this collection to interest and help him.

They Who Preach by the former president of Virginia Union University, Dr. John M. Ellison, is a useful, interestingly written, and scholarly discussion of the main points in Christian preaching. Published originally by Broadman Press in 1956, I missed it and only after three years have had the privilege of reading it. Here indeed is the harvest of a richly stored mind and a dedicated spirit. Little that matters in homiletics is missed from these thoughtful chapters. At $2.50 it is unusually good value for the beginner or veteran or man in-between who must avoid spending too much of his income on books. Dr. Ellison's closing chapter, "The Christian Minister and Unrealized Ideals," is singularly helpful and realistic in its idealism.

A Book of Public Prayers by Harry Emerson Fosdick is a further gift from America's most famous and in many ways most gifted Protestant preacher. Some decades ago more than one young preacher subscribed to the Riverside

Church magazine, *The Church Monthly,* not only to read Dr. Fosdick's trenchant, clear, and marvelously illustrated sermons but to read and use his prayers, one of which accompanied each printed sermon. Here are some of these prayers and others which did not find their way into the parish magazine. As one who has collected many similar volumes and who has been bold enough to teach liturgics in two seminaries, I commend this collection of prayers for use in worship as one of the finest produced by a minister of a nonliturgical church. Dr. Fosdick's pastoral concern, his flair for clear and picturesque phrases, and his profoundly Christian faith and devotion have never been more apparent than in these prayers. This is a genuinely sincere commendation. I paid for my review copy!

Notable Quotes

Recently one of our fine ministerial students came down the aisle when we gave the invitation for Christian decision, not to indicate that he was becoming a Christian, but to give his life, if God wills it, as a foreign missionary. That night I thought of the time a century and a half ago when Lewis Shuck heard a missionary plead for gifts to win the world to Christ. When the offering plate was passed, Lewis Shuck wrote on a piece of paper that he dropped into the plate, "I give myself." —Theodore F. Adams, in a sermon included in *Southern Baptist Preaching,* Broadman Press, 1959.

* * *

Mysterious but sympathetic communion with the compassionate Christ will gradually impress, if not on hands and feet and side, yet on the heart of the preacher the "stigmata" of self-renunciation and sacrifice which is the minister's ideal. Thus God lures us from year to year up the steep hills and along roads flat and cheerless. As the years rise and fall, hope abides in the heart. A song of tender sweetness illumines our pilgrim way. His comrade voice calls to us, "Lo, I am with you alway, even unto the end of the world."—John Malcus Ellison, *They Who Preach,* page 174. Broadman Press.

* * *

O God, who canst not make a good world out of evil men and women, cleanse our hearts, forgive our sins, and amend our ways. Grant that in this place where we have come to worship thee thy transforming grace may change our lives. Turn us from the grudges we have borne, the unbrotherliness we have practiced, the uncleanness we have harbored, the selfishness we have clung to. May we go forth a more fit body of thy good soldiers to fight for righteousness. In the name and Spirit of Christ we pray. Amen.—Harry Emerson Fosdick, *A Book of Public Prayers,* page 157, "A Time of Crisis". Harper & Brothers, 1959.

* * *

This is a day great with men's movements. I have addressed these men by the thousands and tens of thousands—fine, sincere laymen they are. "Like a mighty army moves the church of God" —but does it? "Christ, the Royal Master, leads against the foe"—against what foe? Pray tell us! What daring pronouncement have the laymen made that startles the world today? How willing have they been to "stick their necks out" in the matter of some great present evil? What "foe" would you say they are definitely attacking, with all their courageous might—the liquor traffic? race prejudice? immorality? war? Against what are we actually marching? —Louis H. Evans, *Life's Hidden Power, The Gift of the Spirit,* page 102. Fleming H. Revell Company, 1959. $2.50.

Jest for the Parson

An old Indian stood on top of a hill with his son, looking over the beautiful valley below them. Said the old Indian, "Some day, my son, all this land will belong to the Indians again. Paleface all go to the moon."

(end)

REFUGEE YEAR

The churches in Britain are preparing to play a worthy part in the World Refugee Year which started on June first.

On the evening of that day the Lord Mayor of London launched the year at a meeting in the Mansion House, at which the speakers were the Prime Minister, the leader of the Opposition, the leader of the Liberal Party, and the Foreign Secretary. The audience included, besides prominent and influential citizens, diplomatic representatives of the thirty-one countries which have officially announced their active participation in this great enterprise of raising money on behalf of the most helpless and unhappy portion of the human race.

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(continued from page 51)

do not provide a complete answer, but they are a necessary part of your investment program. The wise pastoral investor will presently prepare himself for a continuing inflationary trend. Here comes that cloud again!

A Giant in the Land

A friendly giant may be able to help you. He breathes sonorously through a hundred thousand smokestacks. His sixty million human helpers have in God's providence caused our lovely land to flow with milk and honey. The giant is American industry. Properly understood and rightly directed, he may help chase away your cloud.

Recently the New York Stock Exchange discovered by survey that only twenty-three percent of our people can correctly define "common stock." When you purchase stock in a company you become a part owner. Securities have two major classifications: equities and debt instruments, more popularly described as stocks and bonds. Stocks are further divided into common and preferred categories. Common stock represents ordinary ownership and as such carries no fixed dividend. Preferred stock represents ownership with certain specified financial rights which must be satisfied before dividends can be paid to holders of common stock in the same company. A bond is an evidence of debt. As a bondholder you are guaranteed the return of your principal when it is due, plus a stated annual amount of interest.

Presently more than seven and one-half million Americans hold common stock. They share both the prosperity and the adversity of the firms in which their dollars labor. Unfortunately, some of us maintain an inherited negativism regarding the purchase of even the best common stock. Conditioned perhaps by tales of the irresponsible robber barons of the nineties, and perhaps even more by memories of the economic chaos of the thirties, many clergymen have overlooked the fact that good common stock in progressive industries forms the basis of our free enterprise economy.

As more babies are born, they must be fed, housed, clothed, medicated, educated, transported, and entertained. Our increasing riches cannot be defended with the smoothbore muskets of Lexington. Aircraft, missiles, space

(turn to page 61)

A Letter to My Successor

Graham R. Hodges*

Dear Horace:

Your request for a brief rundown on the members of my former parish, now yours, is a bit unusual. You will know some of them all too soon and too well. However, I will do my best.

To tell you the truth, I never did figure out that crowd during my seven-year ministry. I thought I had some of them pretty well catalogued, when Bingo! they would do something that would reverse my judgment of them. When I first arrived, dear old Mrs. Proctor called me to her home and gave me a "helpful" resumé on every family. Later I found she was wrong in nine tenths of the cases. She was giving her own opinion. I found that the only reliable judgment of individual parishioners was my own personal one, and it was reliable only one quarter of the time.

Let's go down the list.

Malcolm Brown is an arch-conservative. He will talk against and vote against every new proposal for spending money, but he will work like a Trojan to raise the money once the congregation has voted "Yes" on a project.

Miss Lillian Curtis has a tongue like a styptic pencil, as you will discover. However, she is the mainspring of missionary interest in the whole church. Without her prodding the members would never have voted to accept our quota of the war relief fund.

The Hardings are like a lot of other families—the children come but the parents don't, except maybe four or five times a year. Bill Hardy is strictly a politician. But I will never forget that he was the one who single-handedly, and without my asking, got my four-hundred-dollar salary increase when I was desperate for money. It was either that or leave, defeated and frustrated. I will always be grateful to Bill. He will never know that he saved me.

You will hear, and have already heard, that Don Anderson is a rogue with the ladies. However, Don was the only man who would sign the assurance forms for the two refugee families we brought from Europe. Because of his signature we rescued eleven people from an endless army barracks life in West Germany.

Andy McPherson is a hard one to figure out, but it was he who put up the money to install a new parsonage furnace when it was so badly needed. He gave the church a "paid in full" statement—never asked for a penny back.

Jim Davis will be one of your reliables. He is pure gold. When you have a tough problem, go to him.

The Tafts are fine people. He rarely attends church, but has a wonderful policy toward his employees. She held the Sunday school together in the long period before I came and while there was no minister.

Nick Polaski is a baffling personality. He was raised in the slums of Brooklyn, is utterly unreliable in many ways, yet will do anything in the way of physical labor. He helped me clean out and redecorate the church basement.

I'd better stop, as I'm probably confusing more than informing. All in all, I never figured the whole crowd out. Just when I would despair most, they would come through best. And sometimes when I expected most, they failed completely.

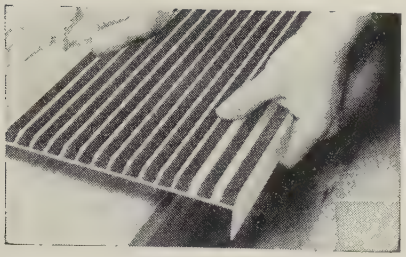
After three or four years I decided to take them as they were and start out from there. After seven years I knew that, good or bad, the only thing for me to do was to love the hell out of them.

Good luck in your work there.

Sincerely,
Jim

***Minister, Emmanuel Congregational Church, Watertown, New York.**

NEW SAFETY TREAD



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THE MINISTER INVESTOR

(continued from page 60)

satellites, and radar systems must be provided by expanding companies. With the help of a reputable broker, select the industries you feel will in the next decade or so show the greatest growth.

Your selection will be based on careful research into present financial condition, growth potential, management capacity, and price-earnings ratio of the stock under consideration. As time goes on, spread your risk by diversifying your holdings. Following the principle of "dollar cost averaging," you can get more for your money by investing a specified sum at regular intervals than by trying to invest the aggregate at what you fervently hope is the low point in a presumably rising market. This is at least a partial answer to the timing of stock purchases. Investors buy ownership in sound, progressing industries and plan to retain that ownership for the "long pull." Speculators generally manage to lose their cassocks while frantically trading their way to financial oblivion. There can be another answer.

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Even in one's financial thinking it is possible to be ecumenical. Some four million shrewd but generally inexperienced investors have joined monetary forces to form several hundred mutual funds, the so-called "open-end investment companies." The purchase of shares in these funds automatically spreads your investment among a large number of diversified stocks held in the corporate portfolio. This portfolio, representing the assets of the mutual fund, is managed by expert professional financiers. By continual research and informed trading they are presumed to handle your money so as to yield a maximum growth both of capital and income. Thus, for a fee (generally 7.5 to 9 percent of your initial investment), you solve the problems of research, purchase, diversification, and timing. You also enter the Elysian fields of capital gains, which, as every solid citizen knows, have many luxuriant tax advantages. If you invest the same amount at specified intervals, you also gain the long-term benefits of "dollar cost averaging."

The mutual funds may not completely solve your problem, but they do deserve your careful consideration. Their critics seem often to classify themselves as either disgruntled and frustrated "operators" who have made millions in "pad and pencil speculations" or well-to-do individuals whose holdings are large enough for them individually to buy management and diversification. Perhaps a mutual could chase your cloud away.

But What About Me?

Sad, isn't it? Many of us are so fast with excuses. You know the kind I mean: "High taxes and a growing family won't let me save," or, "I'll certainly think about it next year when the car's paid for," or even, "I'm no worldling; I'll retire and live on my children." Excuses won't dispel the cloud you're under. Good planning, determination, and dollar discipline can help you to the financial future you deserve. Who knows? Perhaps you'll be so successful with your personal financial management you'll have to work out a deferred tax schedule. But that's another cloud, isn't it?

(end)

NEW MUSIC FOR CHOIRS*
selected by
Ethel K. Leach

Three Sacred Songs for Soprano, edited and arranged by Thor Johnson and Donald M. McCorkle. First edition. English and German text. The Moramus Edition of the Moravian Music Foundation, Inc. Boosey & Hawkes, $1.50:

1. *The Days of All Thy Sorrow* by Johann Friedrich Peter
2. *I Love to Dwell in Spirit* by David Moritz Michael
3. *I Will Make an Everlasting Covenant* by Johann Friedrich Peter

ANTHEMS

The Mystery by Ralph Hodgson and Arthur Benjamin. SATB. Boosey & Hawkes, 20c.

Canticle of Freedom (choral finale) SATB. Text by John Barbour; music by Aaron Copland. Boosey & Hawkes, 30c.

Jacob's Vision, arranged by Roy Ringwald. Shawnee Press, 25c.

Tradition (a carol for any time). Shawnee Press, 25c.

Lift High the Cross. The tune "Crucifer" by S. H. Nicholson; arranged by Leland B. Sateren. Neil A. Kjos Company, 22c.

What God Does, That Is Nobly Done, arranged by Morton J. Lewis. Neil A. Kjos Company, 25c.

John the Baptist (original spiritual) SATB. Arranged by Don Gustafson. Theodore Presser Company, 22c.

Come Hither, Ye Faithful by George Blake. SATB. Theodore Presser Company, 25c.

God's World by Mary E. Caldwell. Unison anthem for junior choir. Remick Music Company, 20c.

More Songs and Carols for Children by William Grime. This second book is designed to help children four to nine years of age with worship experiences. Both words and music are understandable and tuneful. Appropriate and dignified illustrations make a fine addition to this collection. Carl Fischer, Inc., $1.00.

ORGAN MUSIC

Ave Maria by Johannes Brahms, p. 12. An unusual, beautiful "Ave Maria" of a reflective nature. Suitable for offering or prelude. Carl Fischer, Inc., 60c.

Introduction from Sigurd Jorsalfar by Edward Grieg. Arranged for the organ by Mary Hicks. This is a brilliant number suitable for prelude or postlude. Published by Edwin Ashdown, Ltd., 2/6.

Four Poetic Images by George Frederick McKay. (1) Evening, (2) Nocturne, (3) Pastoral, (4) Vision. These quiet selections speak for themselves. Each is introduced by a four-line descriptive poem by William Blake. Carl Fischer, Inc., $1.50.

*Addresses of these and other music publishers will be found on page 56 of the July-Directory issue of "Church Management."

Dedication Service Through the Laying On of Hands

Harold Wiley Freer*

In the name of the Father and of the Son and of the Holy Spirit. Amen.

Jesus said, "Be perfect, as your Father in heaven is perfect." This is wholeness, completeness, the full circle. To achieve this perfection the body, the mind, the spirit, the whole personality receive the touch of the Holy Spirit. Not for the body alone, not for the mind alone, not for the spirit alone, but for the whole being that is God's creature, do we come in this service of dedication.

LET US PRAY TOGETHER THIS PRAYER OF ST. CHRYSOSTOM:

Almighty God, who has given us grace at this time with one accord to make our common supplications unto thee, and dost promise that where two or three are gathered together in thy name thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

HEAR THESE WORDS OF THE SAVIOR:

Come unto me all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest unto your souls. Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you.

A PRAYER TO BE READ ALOUD BY THE SEEKER:

O God, I offer to thee my body,
which thou indeed didst fashion.
Lift it up, as my heart, to thyself:
The good desires of my mind let it translate into deeds;
the bad, refuse to obey.
Let my lips be opened,
and as often kept shut, for thine honor.
Let my hands work for thee,
my feet go about thy business.
Let my knees bend in prayer,
and my head bow.
Let me laugh with them that laugh
and weep with them that weep,
in thy Spirit of love.
Let mine eyes open to see and praise thee everywhere
in thy visible creation;
in the sons and daughters thou lovest;
and close, to worship the King immortal, invisible, only wise.
Grant me lordship, full and whole, over my body
that I may offer it, day by day, to thee
in a loyal service,
as a sacrifice, pure and undefiled; till it become
a true temple of thy Spirit,
ringing with the music of heaven,
reflecting the likeness of Jesus,
now and always. ([1])

THE ACT OF DEDICATION (devoutly kneeling):

In the name of the Father and of the Son and of the Holy Spirit I lay my hands upon your head in dedication. The warmth of his love surround you; the light of his wisdom illuminate you; the healing of his spirit flow into you. Amen.

AN ASCRIPTION TO BE READ ALOUD BY THE SEEKER:

Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul.

THE BENEDICTION:

The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace. Amen.

*Minister, First Congregational Church, Crossville, Tennessee.

[1]From "My God, My Glory" by E. Milner-White, Society for Promoting Christian Knowledge.

Methods In Brief

Our correspondent has gathered much moss while traveling from church to church. He prefers not to give the names of the individual churches.

* * *

Here is a church which believes that a little humor is a healthy thing. It urges all church workers to submit humorous stories to the minister. He makes a selection and prints one in the weekly calendar each week. Credit is given to the person submitting the story used.

* * *

A church which is planning a new building fills its bulletin board with pictures of new churches. It started by clipping the pictures from *Church Management.* Next it added to these pictures those from local papers and booklets brought to the minister by members who had visited other churches.

* * *

A church which needed a map picture of its parish gave the assignment to its young people's class. The minister secured a map of the city, supplied the group with black and red headed pins, and let them place every family in the proper place on the map.

* * *

A class in religious journalism is unusual in a church, but this church has one. Their attention first was directed to the monthly and weekly papers of the local church. Next they expanded their interest to the newspapers. Some of the students have developed to a place where they have submitted articles to denominational and other religious publications.

* * *

We have visited a church which provides an enclosed entrance area to shelter its worshipers from inclement weather. This is a passageway attached to the side of the church. An electric eye opens the front door as the car approaches. The car stops in the enclosed area to release the passengers; then it is driven out through the rear door to the parking lot. A large picture window in the adjacent lounge faces the parking lot so families can see their own car approaching.

* * *

A new interest in senior citizens is seen in many churches. One church provides a quarterly dinner for all its members over sixty. Another asks the senior citizens to select favorite Bible verses. One of these is published each week in the church bulletin. A third asked the senior citizens to write letters on "What the Church Has Meant to Me." Another, seeking to make a more substantial contribution, has purchased a house near the church and sublets apartments at a modest rental to the senior members.

* * *

A home nursing corps is the project of one church. It includes housewives and others who have had some training in first aid. Each member is required to take a thirteen-week course in first-aid methods. Then they are made available in cases of emergency, sickness, etc.

* * *

Here is a church which has a group who make it their work to place unwanted pets in homes where they will be happy. No charge is made for this service, but often the placement of a desired pet brings a contribution for the work of the church.

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The Church in Politics

Archbishop Makarios

John O. Ballard

This article comes from a son of Frank Hewlett Ballard, recently deceased, who wrote so many helpful papers for "Church Management." Mr. Ballard, a lawyer by training and profession, is in the service of the English Government.

European history presents many examples of high ecclesiastical dignitaries who were also leaders of the secular life of their countries, men more noted for political acumen than religious zeal. In England, Cardinal Wolsey presided over affairs of state during the early part of the reign of King Henry VIII, and Archbishop Laud was a close adviser to King Charles I. Since the civil war which led to the execution of the latter monarch, however, no churchman has been able to contemplate political leadership. In France clerics of the stamp of Cardinal Richelieu and Cardinal Mazarin passed into the limbo of history with the French Revolution, and in Italy the temporal sovereignty of the pope disappeared in 1870. Prelates in positions of political power have vanished from the scene in Europe and have never found a place in the new countries settled from Europe.

In Cyprus, however, there is to be found a significant exception. Throughout the recent emergency Archbishop Makarios has consistently been accepted by the Greek Cypriot community as its leader. It was his renunciation of the claim of the island for union with Greece which made possible the settlement of last February. As the leader of the largest community in the island, the archbishop is likely to become the first president and real ruler of the republic which is to be established on February 19, 1960. It is the purpose of this article to consider, from a historical standpoint, why this single cleric still maintains medieval political leadership in his country at a time when elsewhere such leadership would be unthinkable.

The church in Cyprus claims to have been founded by Barnabas, and there is reason to believe that this claim is valid. Joseph, a Jew of the tribe of Levi, was born in Cyprus at the time of the Emperor Augustus. He visited Jerusalem and there became a Christian, probably being converted by Peter and John. He then joined the band of the apostles, and they gave him the name Barnabas because of his cheerful and inspiring way of speaking. How Barnabas accompanied Paul on certain of his journeys is related in Chapters 13, 14, and 15 of The Acts. Chapter 13 tells of their visit to Cyprus, and verse 39 of Chapter 16 states that after Paul and Barnabas disagreed, Barnabas sailed back to the island with Mark.

It is from the return of Barnabas that the continuous history of the church in Cyprus may be said to date. He preached in the island for ten years. At the end of that time he suffered martyrdom at Salamis, his native town, at the hands of his own people, the Jews. His work continued among the ordinary people, and in the apostolic tradition the early bishops and pastors were men of little social standing who traveled through the island on foot to convert the heathen and preach to the converted. There was considerable diversity in this early church, but it was generally accepted that the bishop of Salamis should take precedence; accordingly he assumed the title of Archbishop of Cyprus. Although the archbishop now resides at Nicosia, he is still regarded as the heir of Barnabas the Apostle.

As the Roman Empire disintegrated, Cyprus found itself a part of the Eastern Empire which was centered in Constantinople. The Orthodox Church was the church of this empire, and the church of Cyprus became a part of the Eastern Orthodox Church. There then ensued a singular wrangle to decide whether the church in Cyprus should be an independent part of the parent body or whether it should be subordinate to the Patriarch of the East at Antioch. The patriarch's case was that Cyprus received the faith from Antioch because Paul and Barnabas had come from that city to the island and further because it was from Antioch that Barnabas returned with Mark. Therefore, the patriarch argued, the church in Cyprus should be subject to the town from which it received the faith. The then Archbishop of Cyprus claimed that the church in Cyprus had been founded by Barnabas and was therefore apostolic in its own right and entitled to independence. At first the emperor was inclined to favor the case of Antioch, but at the crucial moment the tomb of Barnabas was "miraculously" discovered in Cyprus, allegedly containing the remains of the saint and a copy of St. Matthew's Gospel in his own handwriting.

This little intrigue had great importance in the development of the position of the Archbishop of Cyprus. The emperor, when shown the relics, not only adjudicated in favor of the independence of the church in Cyprus but gave the archbishop certain rights normally accorded only to sovereigns. The emperor permitted the archbishop to carry a sceptre in place of a pastoral staff, to wear a cloak in the royal color of purple at church festivals, and to sign his name in red ink, a distinction previously reserved for the emperor alone.

As the years passed, the Eastern Roman Empire, or Byzantine Empire, as it came to be called, began to wane. Cyprus was declared an independent empire by a junior member of the Byzantine royal house, but was later conquered by King Richard I of England on his way to the crusades. When Richard left the eastern Mediterranean, he installed a French dynasty as kings of Cyprus, and for three hundred years the church of western Europe was the official church of the island. During this period the Eastern Orthodox Church suffered a relapse, and its archbishopric fell into abeyance. A period of eighty years followed during which Cyprus was a colony of Venice, and still western christendom remained dominant.

It was the occupation of Cyprus by the Turks in 1571 which restored the fortunes of the Orthodox Church in Cyprus. The island had been stoutly defended, and the wrath of the invaders fell upon the Maronite community which, belonging to a sect acknowl-

edging the supremacy of the pope, had aided the Venetians. The Greek Cypriot community had taken little part in the war, and its members were not regarded by the victorious Turks as enemies. The Orthodox Church was reestablished and the vacant archbishop's post was again filled. The Turkish authorities refused to recognize any other Christian community in the island.

The civil administration established by the Turks in Cyprus was notoriously inefficient throughout the years in which the island was a province of the Ottoman Empire. It was found convenient to deal with the archbishop as representative of his whole community rather than to attempt to deal with members of the community as individuals. The first step in this direction was the sultan's agreement to receive petitions from the archbishop written in the traditional red ink; thus the archbishop became the only channel for the ordinary Greek Cypriot in approaching the government. Gradually successive Turkish governors came to rely more and more upon the advice of the archbishops. In the eighteenth century it was agreed that the bishops should collect the tax for the whole Greek Cypriot community and that a fixed amount would be remitted each year to the Turkish authorities by the archbishop. Eventually the Turkish governor refused to act in any matter without the advice of the archbiship, who thus became the virtual ruler of the island.

The power of the archbishop rested upon an alliance between the Turkish authorities and the Orthodox Church. As a result of this alliance the archbishop and the bishops became so wealthy that they were able to live like princes. It is not surprising to read that they were not popular. The Turkish Cypriot community resented the fact that a province of the Ottoman Empire should in fact be ruled by a Christian archbishop. The Greek Cypriot community had no reason to love the people who represented an oppressive foreign government and who taxed them on behalf of that government. The situation was dramatically changed in 1821 by the revolt in Greece. The rebels massacred the Turks in the southern peninsula, and a savage reaction followed. The patriarch was executed in Constantinople, and in Cyprus the archbishop and all the bishops and leading clerics were murdered. The aura of martyrdom in the national cause was

(turn to page 66)

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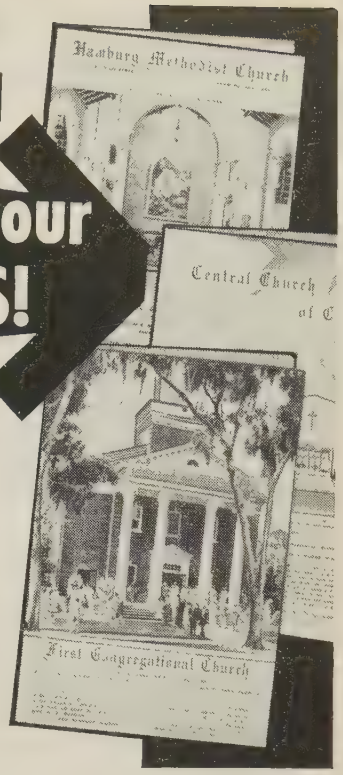

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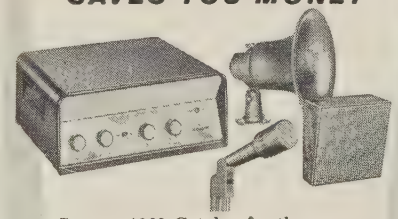

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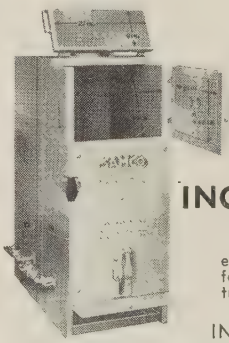

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INQUIRIES WELCOME

Choir and Congregation Join in Song

Ever-increasing numbers of ministers are recognizing the importance of the choir's participation in the total worship program of the church. Even smaller churches find that ministers of music, trained in both religion and music, are essential in the overall effectiveness of the church program.

Manufacturers of choir and pulpit apparel find they can assist both the minister and choir leaders in creating and maintaining choir enthusiasm. A wide variety of fabrics and colors, carefully selected to blend into modern church interiors, has brought new attention to choir appearance. Individuals take pride in membership, and attendance picks up.

Increased interest in the appearance of the choir has also had its effect upon the choir program as a whole. Many churches are developing two, three, or more choirs, using these groups in worship services. Choir leaders, recognizing the importance of having each member feel he is a part of the organization, are insisting upon a complete robing program for all choirs. Churches often plan their entire robing program at one time, even though some of the purchases must be delayed for a while.

Coupled with the increase in the number of church members who are participating in choirs is the increased use of choirs to stimulate church attendance. Multiple choirs, using children of all ages, have helped increase church enthusiasm; and church leaders are using the potential in choirs more and more. Where church choirs formerly disbanded for the summer, they are now continuing with a full program throughout the year. Thus they have felt the need for special summer choir robes—lighter in weight and in color than the winter choir robes. Vestment manufacturers have a wide range of attractive pastel shades in lightweight, durable fabrics. Because of the shortness of the summer season, a number of these styles and colors are carried in stock for immediate shipment. This means that choirs need not wait for delivery but may have their new robes at the start of the warm weather.

Churches throughout the nation are discovering to their pleasure that choir participation by more members of the church results in fewer "Christmas Christians."

(end)

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ARCHBISHOP MAKARIOS

(continued from page 65)

thus added to the existing political eminence of the holder of the office of Archbishop of Cyprus. The profound effect of these murders upon the ordinary Greek Cypriot persists to this day. The story is continuously retold in the island's press, and it remains a living source of discord between the Greek and Turkish communities.

The success of the Greek war of independence and the establishment of the Greek nation led to a campaign by the Greek Cypriot community for *enosis,* or union of Cyprus with Greece. There could be no more natural leaders in such a campaign than the successive Archbishops of Cyprus. Apart from being religious leaders with semi-royal rights, they were the successors of men who had for three hundred years been accepted by the government of the day as the sole political representatives of their community. Furthermore, one of their predecessors had suffered death in the cause of Greece, a death which was nonetheless martyrdom because it was unsought.

So the archbishops became the unchallenged leaders in the struggle for *enosis.* This campaign has now been abandoned by Archbishop Makarios on behalf of his community. The fact that this abandonment was immediately accepted by the terrorist organization and the entire Greek Cypriot community is a striking example of the immensely strong position of the archbishop. It is recent history that the result of the move was a settlement of the Cyprus problem. A republic is to be created in the island under a constitution which specifically excludes union with any other country. It is the sphere of the prophet and not of the historian to speculate how far the temporal power of the Archbishops of Cyprus will continue into the altered circumstances of the future. There are signs that it may not be as unchallenged in the future as it has been in the past.

(end)

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When the Pastor Faces

Opposition, Misunderstanding and Criticism

John H. Olson*

Unwittingly we preachers are paradoxical people. For some reason all of us would rather speak about our successes than our struggles. Naturally when we meet together we are apt to talk more about the achievements than the antagonisms in the pastorate. We assume that somehow, someday we shall be the fitting subjects of an ecclesiastical version of a Horatio Alger story, rising from a poor parish to a powerful pastorate in an urban center and then cleverly letting the whole world know about our accomplishments. Whenever we have completed some project, we like to tell about the successful outcome, saying little or nothing about the struggle which was behind it. Especially is this true when a building program has been completed. Glibly we talk about the cost of the structure, the advantages which it has over any other which we have seen, and somehow our ego expands as we "humbly" boast. We are out to win friends for him "who is meek and lowly in heart"; yet we attempt to take in more members than any of our brethren. When our brother talks about his ten accessions to the church, we feel that the only fitting response is to talk about our hundred. Outwardly we are cooperative, but down deep in our hearts we are competitive. We may be like the Texan who developed an inferiority complex. He thought that he was no better than anbody else.

At the risk of exposing myself to a feeling of anything but pastoral parity, I want to tell you, not about my successes in the ministry, but about the struggles which I have had. It is with gratitude that I acknowledge that the work of being a minister is sometimes successful struggling. Without a modest measure of accomplishment none of us could serve with any degree of efficiency; however, we should recognize that an inherent part of preaching the gospel and being a leader in the church is struggle and hardship. We were not called to an easy task. Our Lord said to his disciples: "Remember the word that I said unto you. The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." (John 15:20)

All of us know that there is a conflict which comes to us as an intrinsic part of our calling. By this I mean that we could have escaped this struggle had we not taken up our cross to follow Christ in the pastorate. We sometimes think that we are unfitted for the work because all that we have done has not been crowned with success. We have a needless sense of futility because the cross in itself was in the world's judgment an obvious failure. Jesus himself was really not a ministerial success, judging by modern standards. At the time of his ascension there were scarcely five hundred people, according to historians, who could be classified as his friends. From the standpoint of statistics, Jesus would not rate very high in the latest minutes of our General Assembly. Of course records are not to be disparaged, and yet they are not to be exaggerated beyond all sense of spiritual importance.

Facing One's Self

The most difficult struggles do not always come from the nature of our calling. In my own case the hardest task which I have faced has been with myself. Often it was not the antagonisms of others which stood most in my way; it was my own. Perhaps it was with enthusiasm that I grasped some ideas which I thought were for the welfare of the work, and with tenacity I held on to them even after others had turned them down. Obviously it was easy for me to classify the opponents to my viewpoint as short-sighted and foolish. Surely as pastor I would have to continue to work amicably with those who had spurned my ideas, and the greatest struggle for me has been to learn to like those with whom I have differed.

One of the bitterest inward conflicts has been the attempt to solve for myself this problem of forgiving others. There was a time when I thought that all I had to do was get down on my kees and ask God to give me grace to forgive those who may have opposed me and what I was trying to do, then the power of forgiveness would come in one big, all-sufficient package which would handle for all time to come the resentments within toward my brethren. The strength to forgive did not come to me in that manner. Through fighting with myself in prayer, I learned that when resentment toward anyone raised its ugly head, it was in that moment that I needed the victory. The power to forgive did not come to me as a present panacea which would take care of all future emergence of a hateful feeling. But with the grace of God available in the moment that the faces or names of my personal opposition appear in consciousness, I have learned to appropriate the love of Christ to cover all my weakness. The need of the grace of forgiveness is therefore daily, and whenever we recall our opposition we need to pray, "Forgive us our debts as we forgive our debtors." Another thing that helped me was the thought which I read somewhere: "He who does not forgive tears down the bridge over which he himself must pass." None of us want to be spiritually stranded because we have destroyed the bridge of forgiveness for ourselves.

Living With the Opposition

Offenses must come to the earnest

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pastor. He will have to learn how to live with those who are his opposition. Recently on a trip to Winnipeg, Canada, we were shown through the Parliament Building. When we came to the place where the legislators assemble, the guide pointed out the one side as "the place where the loyal opposition sits." Apparently the party in power expects opposition, and all that is presented is planned with that in mind, and gracefully accepted. All in the legislature are assumed to be loyal to the Crown, even though they oppose the party in control. Would to God we as pastors could accept those who differ with us on program and projects as loyal opposition, faithful and true to him who wears the crown! Yet some of my brethren may not be as foolish as I was in one situation. It was in a previous pastorate that one of the good ladies of the church criticized and opposed me in a matter which now I scarcely remember. With indignation and haste I went to the telephone and gave her a piece of my mind. I may have been right in my viewpoint, but I was surely wrong in my attitude and spirit. As a result she and her family failed to come to church regularly after that telephone harangue. Ever since, when I have been tempted to "tell somebody off," either in conversation or sermon, my wife has reminded me of my pastoral foolishness with two words, "Remember Erma." The war cry of Texas in 1836 became "Remember the Alamo," which recalled patriotic devotion; so "Remember Erma" has become a slogan of our household, preserving me from much ministerial foolishness.

Should We Strike Back?

The natural thing for us is to want to "strike back" at our opposition, either real or imaginary. Yet we ought to remember that Jesus did not "slap back." Dr. E. Stanley Jones said: "If Jesus had returned the slap which he received when standing before his accusers, there would have been no gospel." This is true as far as our ministry is concerned too. If we are going to strike back at all who differ with us or who honestly oppose us in the interest, as they think, of the welfare of the church, then there will be no gospel coming through us to our people. It may be the thunderings of Sinai, but not the Voice from Calvary.

You have heard now about some of my inner struggles, and these are not as yet at an end. Tomorrow will bring more strains and tensions. I shall have to

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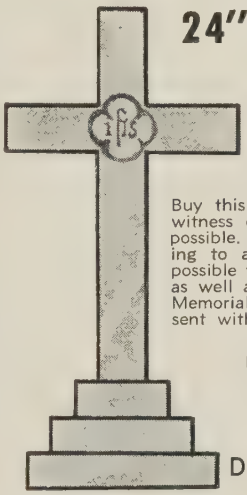

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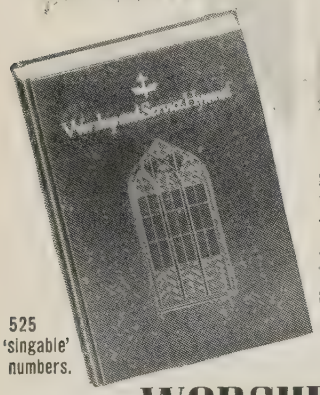

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learn how to accept the "loyal opposition" in the name of Christ. Carlos P. Romulo, former president of the United Nations General Assembly, tells about winning an oratorical contest. Afterward his father noticed that he did not shake hands with Julio, who had spoken ill of him before the contest. He told his father that he had no use for Julio. His dignified, gray-haired father put his arm around Romulo's shoulders and said, "Your grandfather used to tell me, 'The taller the bamboo grows, the lower it bends.' Remember that, my boy." Romulo tells that this became the best advice which he received in his lifetime. He learned that the big man is the one who can bend, by apologizing when he has made a mistake and by showing forgiveness to those who oppose and obstruct. Let us remember this philosophy in our ministry as we struggle to exemplify the spirit of Jesus Christ. "The taller the bamboo grows, the lower it bends." Think of the magnificent stature of Jesus Christ on the cross as he prayed, "Forgive them; for they know not what they do." Here are some of my struggles for today and tomorrow; and though I long for ministerial success, I long more to be right, not necessarily in argument, but in spirit.

The evaluation of men in the ministry as given by John Knox in his book *The Integrity of Preaching* is worthy of profound pondering by preachers: "Whenever I think of the men in the ministry who have helped me the most, I think not of the gifted, but of the good. Some of the good were also gifted, but as I think about them, that is a quite incidental fact. Whether I knew them recently or years ago, I remember principally what they were, not what they said. In the pulpit, as well as outside it, what they really gave me was themselves."

Evidently there is no substitute for goodness in the work of the pastorate. This seems to be an eternal principle. For when we have preached our last sermon and completed our final pastorate, then some day the Chief Shepherd will say, "Well done, thou good and faithful servant"; not, "Well done, good and successful servant." Our struggles should be to see to it that our work is rightly done, that we remain faithful under stress and annoyance, and that we achieve through the gospel we preach and the Christ whom we know experientially a high degree of Christian goodness which will cause a modern world to marvel as they take cognizance that we have been with Jesus. Therefore the best sermon that we can preach is not logic, but love; not rhetoric, but a redeemed person; not clever arguments, but a dedicated personality in whom Christ reigns. Our daily struggle is to be a Christian in the ministry, and the kind of Christian of whom Matthew Henry spoke, "I reckon him a Christian indeed who is neither ashamed of the gospel nor a shame to it."

(end)

THEOLOGY CONCERNED WITH PEOPLE

The preacher has a calling. This means that his theology must always concern people. Much of his finest growth comes therefore as he becomes increasingly aware of the church, absorbs and digests the contributions that come from fellow Christians in the parish and in the profession, and converses with fellow Christians. Nothing is so deadly to growth as theology for the sake of hobby! Rather must the preacher sit at his theology like a switchboard, drawing a message from the whole Scripture to distribute it over a whole people.—*Preaching for the Church* by Richard R. Caemmerer, page 267. Concordia Publishing House. $4.50.

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Diversity of Calling

Charles E. Dumond*

Sociologists tell us that our churches are working in a culture that is outwardly motivated, sensate, materialistic, and upper-directional. There probably are as many interpretations of these words as there are social writers, but the word which captures the attention of this article is "upper-directional." The church is struggling with an upper-directional attitude in regard to its ministry, and is attempting to capture again the Pauline concept of vocation as outlined in Romans 12 and First Corinthians 12 in the New Testament.

Laymen in our churches are intensely upper-directional in their daily and church perspectives. Recently the rector of an Episcopalian church announced his resignation to become rector of a cathedral in a southern state. One of his prominent laymen remarked, "It's a fine chance for him to better his position." A Methodist judge, upon hearing of the transfer of his pastor at the close of Conference, said, "We cannot expect to keep him here when there are better positions available for his services." An accountant, learning that his pastor had turned down a post that offered twice the membership, a new manse, and considerable salary increase in order to stay and complete a building project, said, "I think you made a mistake, preacher." These examples could be repeated in any community.

Ministers, too, are caught in conflict neuroses between the upper-directional public attitude and spiritually leveling reality. Recently the writer attended state conventions of three prominent denominations. Too often ministers were jockeying for better positions rather than discussing ways to improve the church where they served. One minister even told a group of graduates in a commencement address that there was something wrong with a Presbyterian minister who held top scholastic grades from McCormick and Union seminaries because he was serving a struggling mission church rather than a big city church. It was his opinion that the man needed more "drive" and "get-up-and-go." One of the Baptist groups recently lost an executive secretary to a national post, and a fellow minister said, "It's a better position and opportunity for him." The term "vocation" as defined by the little *Oxford Dictionary*—"a person's sense of being called to a task"—has often been ignored by the clergy as they struggle with upper-directional attitudes in our culture.

The Protestant Church is again discovering the equality of diverse church vocations as emphasized by the Apostle Paul. Recognizing that all of life is under the sovereignty of God, church leaders are lauding equally the administrator, the teacher, the evangelist, the prophet, the physician, and all other callings that elevate man and may lead him to God. Calvin wrote: "God has appointed to all their particular duties in different spheres of life. . . . Every individual's line of life, therefore, is as it were, a post assigned him by the Lord, that he may not wander about in uncertainty all his days." Protestant churchmen are re-examining, with no holy sanction of the *status quo,* their service to the living God, and are recovering the meaning of individual vocation in the church community.

OUR HOPE IS IN GOD

Our hope rests in God and his purposes, not in our ability to build his kingdom or to predict the time and form of its coming. In Jesus Christ, God has come to us from out of eternity to reveal his nature and purpose, to unleash within our world the power of his Spirit by which the principalities and powers that hinder his purposes may be defeated. Through Jesus Christ, God has called us into the fellowship and the common tasks of those engaged in the ministry of reconciliation, whereby all men and the whole of creation are summoned to submit to God's sovereign will and purpose for his creation.—*The Renewal of Hope* by Howard Clark Kee, page 171. Association Press. $3.50.

*Minister, Community Church of the Brethren, Hutchinson, Kansas.

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NEW BOOKS

THEOLOGY

EVANGELICAL RESPONSIBILITY IN CONTEMPORARY THEOLOGY by Carl F. H. Henry. Wm. B. Eerdmans Publishing Co. 89 pages. $1.50.

This brief volume is another of the contemporary evangelical studies in Eerdmans' Pathway Books series. Dr. Henry has faithfully embodied the import of the book's title in proposing a forceful but balanced challenge for the reemergence of a vigorous evangelical theological scholarship expressed within the framework of Christian brotherly love.

By way of background resumé, the first and second chapters outline the main points in the modernist-fundamentalist controversy. While asserting that the controversy ought not to be revived, Dr. Henry does not hesitate to criticize both extremes. The modernist revision, he contends, simply departed from the historic doctrines of the Christian Church. His criticism of the modernists in their ecumenical fervor is broadly in terms of their stress on unity with little regard for doctrinal purity.

The author's indictment of the fundamentalists is basically in terms of this same unity-purity duality. In their zeal for theological absolutism they succumbed to narrowness and lovelessness. As Dr. Henry emphasizes, however, this was a later development of fundamentalism. He says:

> **Historically, fundamentalism was a theological position; only gradually did the movement come to signify a mood and disposition as well. . . . Only later did a divisive disposition show itself, plunging the evangelical movement into internal conflict. (page 44)**

His nutshell critique of modernism and fundamentalism is this:

> **If modernism stands discredited as a perversion of the scriptural theology, certainly fundamentalism in this contemporary expression stands discredited as a perversion of the biblical spirit. (page 47)**

On the positive side the author enjoins upon evangelical thinking two approaches to responsibility. One is wholehearted support of the current enthusiasm for biblical theology.

> **Evangelical theology has nothing to fear, and much to gain, from aligning itself earnestly with the current plea for a return to biblical theology. . . . Let it not fail to make its very own the passionate concern for the reality of special divine revelation, for a theology of the Word of God, for attentive hearing of the witness of the Bible, for a return to biblical theology. (pages 67-68)**

Dr. Henry's second enjoinder involves a basic issue between conservatism and neo-orthodox theology. He advocates dependence upon and confidence in the rational faculty.

> **Evangelical theology's best hope for a relevant and aggressive impact in our turbulent times lies in a bold, biblical emphasis on the relationship of revelation and reason. (page 66)**

In the concluding chapter the author comments on the current evangelical responsibility in terms of preaching, Christian ethics, the full range of Christian experience, science, and the doctrine of the church, with special emphasis on the problems of ecumenicity.

Altogether the book is helpful in placing the modernist-fundamentalist controversy in a balanced perspective from the conservative standpoint, and serves to strengthen the position of those churchmen whose adherence to the historic doctrines of the church is accompanied by a desire for responsible contemporary relevance, scholastic integrity, and a spirit of Christian love.

C.H.B.

FIRST QUESTIONS ON THE LIFE OF THE SPIRIT by Thomas E. Powers. Harper & Brothers. 241 pages. $4.00.

Some time ago a questionnaire was sent out to laymen over the country to find out their major religious questions. The Laymen's Movement for a Modern World sponsored this study, and Tom Powers, popular lay speaker and retreat leader, has made it into an interesting book. The four questions studied, with many of their ramifications, are: Does God really exist? How practical is the spiritual life? After death, what? and, Can we know God's will?

This reviewer is hesitant to attack the book of a man so popular with laymen, a man who shows by his wide reading a deep understanding of the devotional life. But at times he sets himself up above all others as an authority in the realm of theology, psychology, and philosophy, though he is most humble in his writing. This paradox comes about largely through his experimental writing. He talks little about what he does not know, though his knowledge on some things is far less than his writing would suggest.

Nevertheless, here is a book that any minister can readily recommend to his laymen. Powers speaks the language of the advertising world, the golf clubhouse. For example, writing on psychic phenomena as evidence for life after death, he says, "Someday we may build monuments to the screwballs. With all their faults, they have kept *some* activity and interest alive. . . . They may be cock-eyed, wall-eyed, pop-eyed, and orey-eyed. But at least they have not got their eyes glued tight shut altogether, pretending there is nothing to see." Such language does not make for literature, but it does touch the twelve-year-old mind.

But this is for more than the twelve-year-old. Powers has gathered together many incidents from laymen to speak to these four major questions. Laymen will rightfully listen.

Even to those who may not care for that kind of written or spoken style, nor

for the almost too pat answers, this book is recommended. It has a superb bibliography, with special book listings for specific themes. In other appendices it gives suggestions for spiritual growth groups, the study of the "great" books (those which are the "bibles" of the major religious faiths), and other like subjects.

H.W.F.

HUMAN SPIRIT AND HOLY SPIRIT by Arnold B. Come. The Westminster Press. 208 pages. $4.00.

It was inevitable that the present-day emphasis on biblical theology would eventuate in a revival of interest in the long neglected doctrine of the Holy Spirit. This book should make a signficant contribution in the field. It is the author's conviction that the proper approach to an understanding of the Holy Spirit is through the human spirit. If we accept the proposition that in the complexity of man's make-up he is both spirit and body, it follows that man's spirit should reflect something of the nature of the Holy Spirit. It is through the transforming effect of God's love that the "new man in Christ" can have realization and fullness in his own spirit.

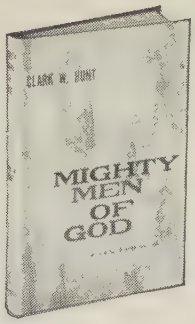
Most of the book is devoted to the thesis that "man's knowledge of God must not be developed in isolation from man's knowledge of himself." Hence the space given to the Holy Spirit *per se* is relatively, and quite properly, brief.

S.L.

THE MAN IN THE MIRROR by Alexander Miller. Doubleday & Company, Inc. 186 pages. $3.95.

This is the eighth book in the Christian Faith Series of which Reinhold Niebuhr is the consulting editor. Its subtitle is "Studies in the Christian Understanding of Selfhood." Its thesis is that man discovers himself through his relationship with other men and through the historical tradition into which he is born.

Three modes of apprehending the self are discussed in the opening chapter, namely, the objective, the introspective, and the dialogic, or way of encounter. Next, the author works with the notion that man is not reason but history. With Jaspers, he maintains that it is in the mirror of history that we learn where we belong. Adopting a prismatic view of history, the insight follows that Christ is the crown and climax of prophetic



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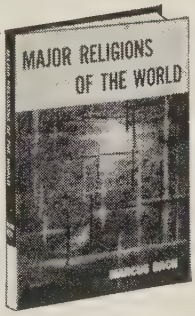

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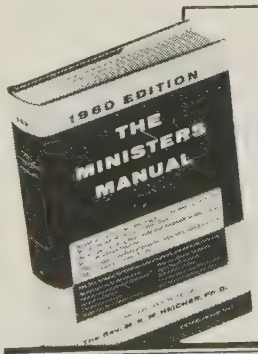

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history. The writer affirms, with Barth, that man is made visible in the mirror of Christ. The conditions of true knowledge are the passionate heart and existential commitment. The Passion of Christ reveals history in its depth.

There are stimulating chapters on Our Intellectual Age and Our Contemporary Age. The book concludes with a discussion of Selfhood and Salvation, wherein it is affirmed that only in life's costly encounters can the gospel help us.

While an existential approach to the Christian meaning of selfhood is not new, there are many penetrating and suggestive insights in this book. The author is a professor of religion at Stamford University. J.C.P.

MAN AND HISTORY

MAN, MORALS AND HISTORY: Today's Legacy from Ancient Times and Biblical Peoples by Chester C. McCown. Harper & Brothers. 350 pages. $5.00.

This posthumous publication of one of the great biblical scholars of our time breaks new ground. The scope of *Man, Morals and History* is immense. Beginning with biological evolution and summarizing the findings of archaeology about prehistory, the author then briefly traces the course of ancient Near Eastern civilization.

The main body of the book is concerned with the history of Israel, seen and interpreted in the light of modern scientific studies. This part of the book is most valuable to technical scholars of the Old Testament, for it deals with recent discoveries and excavations and the light they throw on the past. The reviewer found fascinating the author's discussion of the influence of Mazdaism on Judaism during the last two or three centuries of the second temple. The new ideas that sprang up in Judaism from that source account for the idea of the resurrection of the body. The author also points out the sharp contrasting differences between this Persian influence and the Jewish faith.

The last fifty pages of the book deal with Dr. McCown's own philosophy of history. He finds that the history of the Israelites shows that there is such a thing as progress, though it is slow, uncertain, and often retrogressive. There is no promise of perfection and no prospect of finality, but the movement is unquestionably toward the better. Good is positive, creative, and cumulative. Anything handed down by ancient tradition in the Bible, Plato, or anywhere else that contradicts the positive findings of modern science must be forgotten. Particularly interesting is this sentence: "There is no consistent 'biblical theology,' except for a blindly uncritical mind." Socioeconomic justice is one of the measures of progress. All true progress in values increases sensitivity and therefore creates new problems. History can promise neither peace on earth nor a paradisiacal end to its conflicts. Man must always take his part in the task of improving society. But he must not expect to build a Utopia. He must be content with moving in the direction of freedom, opportunity, equal justice, and the like. The man trained in history knows that the modern historian has the best corrective to many of the vagaries characteristic of our time.

H.W.H.

A GENUINELY HUMAN EXISTENCE by Stephen Neill. Doubleday & Company, Inc. 312 pages. $4.50.

The author is a distinguished Anglican clergyman. A graduate with honors of Cambridge University, a fellow of Trinity College, he served in India for twenty-three years, being elected Bishop of Tinnevelly by an electoral body ninety-seven percent native. He has also served on the staff of the World Council of Churches in Geneva and has lec-

tured in many universities in North and South America and in Europe. He is known to many readers already through his previous books on the Christian faith.

The subtitle of his present volume, "Towards a Christian Psychology," indicates its aim and scope. The author attempts to measure modern man, his mores and morals, in the light of insights from the study of myth, history, psychology, and Christian thought. In twelve chapters he develops and broadens out his main theme, literally taking the world for his parish and all history, most of all the Christian revelation, as his guide. His style is clear, and the reader is never at a loss as to what he means. His eighth chapter on the three great enemies—fear, frustration, and resentment—is especially interesting. Perhaps a quotation will help to interpret the spirit of the author's message:

"To one accustomed to range widely over the great literature of the past, the study of a good deal of contemporary writing feels rather like coming in from life under the wide spaces of the open heaven to an ill-lighted and ill-ventilated cellar. Many of the writers of the present day who are most widely read have deliberately or unconsciously rejected the dimensions of the eternal."

F.F.

PREACHERS AND PREACHING

LIFE'S HIDDEN POWER **by Louis H. Evans. Fleming H. Revell Company. 154 pages. $2.50.**

Since the author of this book is minister-at-large and associate general secretary of the Board of National Missions of the Presbyterian Church in the U.S.A., and since he was formerly pastor of the largest Presbyterian church in the world, the First Presbyterian Church, Hollywood, California, he will not need to be introduced to readers of religious books. It is possible, however, that the title of the present volume will not at first glance be clear to everybody. Yet any confusion in that area is obviated by the subtitle, "The Gift of the Spirit."

We must admit that the place, the meaning, and the power of the Holy Spirit are not always understood, even by enlightened readers. One of the surest ways to get an answer to the basic questions which might arise is to notice

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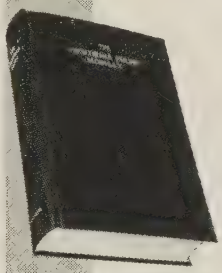

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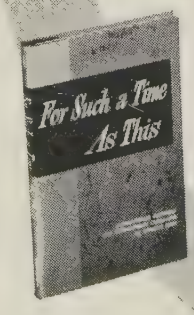

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several of the seven chapter heads. Among them are the following: The Holy Spirit and Preaching, The Holy Spirit and Courage, The Holy Spirit and Our Possessions, and, The Holy Spirit and Love.

This is a book that tempts to frequent quotation. Passing along some of the thought-provoking, spiritually illuminating epigrams which appear on almost every page gives an idea of the general scope of the work: "We need a restoration of moral courage. This courage will come only in the return of the Spirit of God to our hearts." "Education has a twofold purpose: to make us ask questions, and to help us answer them." "Until the chasm between what your city is and what it could be if Christ touched it has made you cry, then you are a second-class citizen." "One of the marks of mature character, however, is the pain that comes with moral courage." "There is a running away from life that is a false peace."

Life's Hidden Power is a book that deserves wide reading. It is rich in ideas and crammed with inspiration.

L.H.C.

PREACHING VALUES IN THE EPISTLES OF PAUL by Halford E. Luccock. Harper & Brothers. 220 pages. $3.50.

This is the first volume of a series which will include sermonic thoughts from texts found in Romans and First Corinthians. Most are based on the Revised Standard Version, although some of the potent translations of James Moffatt and J. B. Phillips are used also.

These are not sermons, but many will be made directly into sermons by ministerial readers. They are topical subjects growing out of texts, with illustrative material in the well-known style of Luccock—strikingly new, free from "piousity," starting the mind along new ways of thought and action.

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H.W.F.

GREAT SERMONS OF THE WORLD, compiled and edited by Clarence E. Macartney. Baker Book House. 454 pages. $4.95.

This valuable and substantial volume was first printed in 1926. It contains sermons from twenty-five of the world's greatest preachers, beginning with Clement of the first century and continuing with nineteenth-century preachers like Charles Haddon Spurgeon, Phillips Brooks, and Francis L. Patton. It closes with a sermon by G. Campbell Morgan, who reached the height of his power in our own century.

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Each sermon is prefaced by a brief sketch of the author which is exceptionally well written and informative.

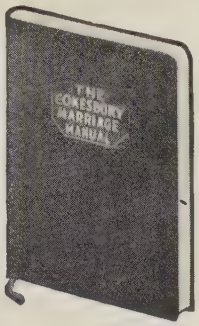
L.H.C.

ARCHITECTURE

***THE CHURCH INCARNATE* by Rudolf Schwarz, translated by Cynthia Harris. Henry Regnery Company. 231 pages. $7.50.**

This is an unusually complex book. It seeks to give insight into the process of expressing the profoundness of spiritual pilgrimage from the Christian standpoint into the concreteness of physical expression through the forms of architecture. In this the author faced a double challenge: on the one hand to analyze the corporate nature of Christian experience through the history of the church in terms of its proper mode of expression in architectural forms, and on the other hand to express his analysis and contemporary solution of this great task in literary form. The reader is thus confronted by the necessity to deal with three great disciplines in the humanities simultaneously—literature, architecture, and theology.

This volume is a translation of the original German edition of 1938. It is overdue, but nonetheless relevant. In her "Invitation" the translator suggests to the reader that he read aloud. This is wise advice. The language is very poetic, and its beauty and meaning are enhanced through savoring with tongue and lips and ears. The poetic imagery of the book is almost made necessary by



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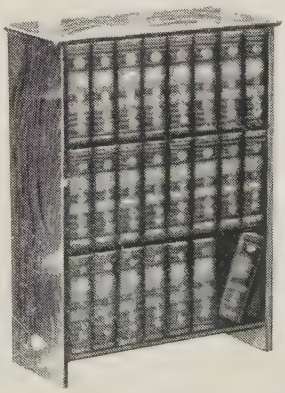

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the demands of portraying verbally the spatial relationships of architecture. The difficulties of rendering architectural expressions of theological concepts in literary form lead almost inevitably to a strong esoteric flavor. Indeed, the book reads very much like apocalyptic literature, filled with imagery which at times is quite confusing and even incomprehensible on first reading.

The architectural elements in the book are greatly enhanced by the excellent illustrations which graphically depict the forms portrayed in the text. They are not pictures so much as diagrams of abstractions which give a sense of communicating the essence of the form which the writer has in mind.

The theology of the church which underlies the whole effort of this book is at times quite obscure, especially at the beginning. The author's poetic language seems to reveal a strong mystical predisposition, even to the point of departure into ethereal fancy. As the reader progresses, however, he perceives more and more clearly that the book is based on an analysis of the historical evidence of the church's own self-awareness, especially as seen in its sacramental nature, and particularly as expressed in the architectural forms of different historical periods.

Architect Schwarz draws conclusions and judgments regarding the church's idea of itself, as well as the temper of secular culture, from the architectural forms which typified the different ages of history. This is a very interesting approach to church history and merits further attention. But for those who have an interest and background in the arts and theology it will provide a deeply rewarding and enriching reading experience.

C.H.B.

RELIGIOUS EDUCATION

INTEGRITY FOR TOMORROW'S ADULTS **by Blanche Carrier. Thomas Y. Crowell Company. 182 pages. $3.00.**

The purpose of this work, as stated on the jacket, is to help parents focus their attention on the total relationship between them and their children and make that relationship creative and enduring. The author is concerned with the problem of enabling youth to resist contemporary pressures to conform and ways by which parents can guide their children in the achievement of responsible, Christian selfhood. A four-step parental response to undesirable childhood behavior is briefly outlined. There is an excellent analysis of the components of a morally educated individual which are described as conscience (a concern for others), emotional control, courage to abide by conviction, and a sense of personal responsibility. Brief, constructive treatment is given to questions regarding the use of money, early dating, going steady, parties, attitudes towards social drinking, discipline, and the family council. There is much wise counsel here, and baffled parents will find many helpful and valuable suggestions in this work.

Dr. Carrier is the author of a number of books in the field of Christian education; has served as a college professor; and is now minister of education, First Methodist Church, Fullerton, California.

J.C.P.

WORSHIP

THE SERMON AND THE PROPERS: Volumes III & IV, The Trinity Season, **by Fred H. Lindemann. Concordia Publishing House. Volume III, 206 pages. Volume IV, 230 pages. $4.50 each.**

Parish preachers may well rejoice that the author was able to complete the work on these concluding volumes even though his death occurred prior to their publication. For these are books of great practical value to which pastors trapped in an all-too-busy program will often find themselves turning.

The plan is that of the earlier volumes which cover the festival portion of the church year. Included are a brief account of the origin of the particular day or season; an analysis of the propers—Introit, Collect, Epistle, Gradual, and Gospel—to determine their common theme; and, finally, a few summarized sermons. Most of the latter are newly translated from German and often come from an earlier epoch, so they cannot serve as a crutch for a lazy preacher, but only as a guide to one who honestly does his own preaching.

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the task of preaching within a liturgical framework. Not that one will always agree. For example, the author maintains that liturgical preaching is *didache* rather than *kerygma.* Surely all preaching of the evangel must be in some sense evangelistic.

J.S.

VARIOUS TOPICS

MORE FROM YOUR CLASS MEETINGS by Bernice Hogan. Abingdon Press. 108 pages. $2.50.

Using the calendar year as a pattern, Mrs. Hogan, the wife of a minister of the Disciples of Christ, gives helpful suggestions for the monthly meetings of classes and societies. She doesn't say so, but the material is planned for women's groups or, in a pinch, mixed groups. For each month there are suggestions for (1) worship, (2) business, (3) fund raising, (4) sharing, (5) program making, (6) fun, and (7) food. Workable, original ideas.

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THE COKESBURY MARRIAGE MANUAL, edited by William H. Leach. Abingdon Press. 171 pages. $2.50.

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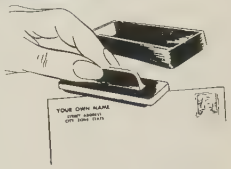

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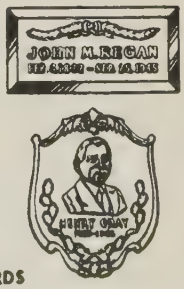

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The task of pulpit committees is a difficult one with which we deeply sympathize. They are commissioned by their congregations to "go into the world" seeking a shepherd, and at the same time they are given such a list of prerequisites that none of the prophets of old nor even the Apostle Paul could qualify. Some of them have been known to wonder how the Master himself would have made out. Happily, the old practice of "candidating" is fast passing away, but now the committees must do the traveling. They come to hear a man preach. Sometimes they have an opportunity for a short conversation with him after the service. They are only partially prepared for such a conversation, and the minister concerned is not at all prepared, for the visit is seldom announced and the conversation is seldom planned.

Our experience with pulpit committees is indeed quite limited, but our most recent experience was a very profitable one for gaining an insight into their problems. They came to hear a preacher, but they didn't want a preacher. They came, supposedly, to hear a sermon. Yet one of them said quite honestly and frankly, "We have had several good, even exceptional, preachers in recent years. What we need now is a pastor."

In our minds the two had been inseparable. We could not understand how a preacher can really be a good one unless his sermons reflect his knowledge of his people. This can be his only through frequent personal contact where they work, live, and play as well as where they pray. However, the distinction in the minds of these people was quite clear, and it seemed to us that they had come to the point in their thinking where they were willing to accept the fact that a good sermon often takes many hours of reading, thought, writing, and other techniques of preparation. Accepting this fact, they were also saying that they would do without such homilectic masterpieces in favor of one who thus had more time to devote to door-bell pushing, tea and crumpets, or what have you.

Being a man of no more than average stature, I am constantly being surprised when one of the great men of the pulpit comes down after his sermon or talk and turns out to be no taller than I, if as tall. A few years ago Bishop Kennedy of The Methodist Church spoke at our seminary. We were greatly impressed with his message, and as he stood in the pulpit he seemed at least six feet tall. But when we shook hands after the lecture and discovered he was nowhere near that tall, the awe of the man diminished and in moments we felt perfectly at ease talking with him.

Standing in the pulpit, try as hard as he may, the preacher is separated from his people; and although there may be communication from the pulpit to pew at this point, it seems to be pretty much a one-way street. Communication, the pulpit committees seem to be saying, must be almost entirely on a deeper level, on the two-way street which can be walked by the people and their pastor. The day of the mighty pulpiteer such as the overpowering Phillips Brooks seems to be about gone. The counseling function of the minister is tipping the scales the other way. The conversation in the minister's conference room and in the home—truly wherever two or three gather—is coming into its own.

My predecessor was a man beloved by his community. We are told that sometimes people had the feling that he had not prepared a thing for the sermon that morning, that he was speaking "off the cuff," or should I say "from the heart"? When he spoke, they say, his voice was high and not too strong—hard to listen to for any length of time. Yet he did a marvelous work for the Master, the church, the community, and the state, and his memory will outlast that of many who have stood among the best as preachers.

Such was the reputation and popularity of another minister whose church I occasionally visited during an early Sunday service, sneaking into the balcony unobserved except by him and the

*Minister, First Baptist Church, Keene, New Hampshire.

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organist. We were, and are, good friends. Yet I cannot say that what he said and the way he said it were exceptionally impressive. Besides, as he stood in the pulpit he didn't look unusually tall. I know him, his prayer life, the hundreds of doorbells he has pushed, the understanding and Christian love this man has brought into every situation. He probaly isn't a saint, although some of his people would argue about that. But here is a man walking in the steps of the Master, helping people to catch a glimpse of the love and power of God far beyond the inner circle of his own parish. He is a pastor. In his case good preaching comes as a by-product of the life of a Christian pastor.

I would guess that a large proportion of Protestant ministers love to preach, and occasionally spiritual leaders will bolster that desire by saying that we need more prophetic voices in our pulpits. But we certainly don't need prophet preachers to scare the heart out of today's children of the world. The scientific laboratory, the missile launching pad, radio-active fall-out, Berlin corridor incidents, the bamboo and iron curtains —all ring loud and clear the coming doom of our cycle of cultural achievement. Other civilizations have stood at this point in the road of life, trying to whistle their fright away, and have perished. Our people know that. The prophet's alarm has already been sounded. The people have heard. Mother, dad, son, and daughter want to sit down and talk out their anxiety, hoping on the two-way street to share the faith which their pastor has that God is still participating in life on the side of the good. They have questions to ask. They need time for the answers, time in their homes or wherever the pastor can talk for a few minutes with them. They want to call the minister, not to the pulpit of their church, but to their home in the parish.

I had occasion recently to talk with a woman whose husband is the pastor of a "good church" in every sense of the word. It was her concern that more intellectual content be put into her husband's sermons. That the sermon lead the thought of the people seemed to be the need she was expressing. However, her idea of "intellectual content" and "leading the thought" needed a lot of rethinking. It that what the people of that parish wanted? or needed? What were her husband's greatest assets? First of all, he had a vital experience of God's loving participation in his life, and in the life of his family. He also had a broad, friendly, disarming smile; a beautiful, warm voice; and the easy manner of one whose reservoir of spiritual strength held enough for all who would share. He could just stand in the pulpit and talk about these abiding truths which he had found and the congregation could feel the honesty and reality of his subject as if he were talking to each individual separately. Add the language of scholarship and any other empty device to the same message, and the curtain of separation would drop down between him and his people. He would not lead them; he would outrun them—and quite possibly stumble as he ran.

It would seem that the people do not want their minister to be "one of the boys" to the extent of participating in the devious ways we have developed for rejecting the image of God within us. But they do want him to come down where they are, not waiting for them in his conference room, but standing on their front porch, tall in spirit, ringing their doorbell. When they find such a man, they quickly forgive him if he seems a little shorter in the pulpit.

(end)

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Scripture Readings for the Year

Friedrich Rest*

The first part of this program was published in the July Directory issue of *Church Management.* That gave readings from July 1 through December 20. This installment gives the readings through July 1960 to complete a year's program. In a later issue Mr. Rest will give us a list for the special days of the year.

CHRISTMASTIDE

December 25, 1959—Christmas Day —Nativity of Our Lord

Early Service

1. Titus 2:11-14 (or 11-15)—God's Grace Bringing Salvation
2. Isaiah 9:2-7—Unto Us a Child Is Born
3. Luke 2:1-14 (or 1-20)—The Nativity
4. Hebrews 1:1-12 (or 1-6)—God Has Spoken by His Son

Later Service

1. John 1:1-14—The Word Was Made Flesh
2. Matthew 1:18-23 (or 18-25)—Call His Name Jesus
3. I John 3:1-5—Behold, What Manner of Love
4. Micah 5:1-3—The Birth of Christ Foretold

December 27, 1959—First Sunday after Christmas

1. Galatians 4:1-7—In the Fulness of Time
2. Luke 2:33-40—Simeon and Anna
3. Luke 2:25-32—The Adoration of Simeon
4. Isaiah 63:7-16—A City of Redeemed People

December 31, 1959; January 1, 1960 —New Year's Eve and New Year's Day

1. Psalm 1—A Contrast of the Godly and Wicked
2. Galatians 3:23-29—All One in Christ
3. Luke 2:21—The Circumcision of Jesus
4. Luke 4:16-21 (or 16-30)—To Preach the Acceptable Year of Our Lord

January 3, 1960—Second Sunday after Christmas

1. I Peter 4:12-19—Partakers of Christ's Sufferings
2. Matthew 2:13-23—Herod Slays the Children at Bethlehem
3. Psalm 91—Abiding in the Shadow of the Almighty
4. Isaiah 6:1-8—Isaiah's Vision

EPIPHANY SEASON

January 6, 1960—Epiphany of Our Lord

1. Isaiah 60:1-6 (or 1-11)—Arise, Shine, for Your Light Is Come
2. Matthew 2:1-12—The Wise Men Worship Christ
3. I Kings 19:1-18 (or 9-18)—A Still Small Voice
4. Genesis 12:1-4—Abram Is Called

January 10, 1960—First Sunday after Epiphany

1. Romans 12:1-5—The Reasonable Service
2. Luke 2:41-52—The Boy Jesus in the Temple
3. John 1:35-51—Behold the Lamb of God
4. Isaiah 55—God's Word Shall Not Return Void

January 17, 1960—Second Sunday after Epiphany

1. Romans 12:6-16—Faith and Love in Social Relations
2. John 2:1-11—The Wedding in Cana
3. Mark 1:1-11—Jesus Was Baptized by John
4. Mark 1:14-28 (or 14-22)—Jesus Begins His Galilean Ministry

January 24, 1960—Third Sunday after Epiphany

1. Romans 12:16b-21 (or 17-21)—Evil Overcome with Good
2. Matthew 8:1-13—Jesus Heals the Centurion's Servant
3. Matthew 6:19-24—Treasurers in Heaven
4. Psalm 37:1-11—Commit Your Way to the Lord

January 31, 1960—Fourth Sunday after Epiphany

1. Romans 13:8-10—Love Is the Fulfilling of the Law
2. Matthew 8:23-27—Jesus Stills the Storm
3. Romans 13:1-7—Duties of Citizenship
4. John 1:47-51 (or 43-51)—Philip and Nathanael

*Minister, St. Paul's United Church of Christ, Evansville, Indiana.

February 7, 1960—Fifth Sunday after Epiphany
1. Colossians 3:12-17—Love, the Bond of Union
2. Matthew 13:24-30—The Tares among the Wheat
3. Jeremiah 18:1-10—As Potter's Clay in God's Hands
4. Genesis 11:1-9—The Confusion of Tongues

February 14, 1960—Transfiguration of Our Lord (Sixth Sunday after Epiphany)
1. II Peter 1:16-21—The Light of the Prophetic Word
2. Matthew 17:1-9—The Transfiguration of Our Lord
3. Exodus 3:1-6—Moses and the Burning Bush
4. Genesis 28:10-22—Jacob's Vision of the Ladder

PRE-LENTEN SEASON

February 14, 1960—Septuagesima Sunday (Third Sunday before Lent)
1. I Corinthians 9:24-27 (or 9:24-10:5)—The Incorruptible Crown
2. Matthew 20:1-16—The Laborers in the Vineyard
3. Luke 10:38-42—Jesus Commends Mary
4. Philippians 3:1-14 (or 7-14)—Not Having a Righteousness of My Own

February 21, 1960—Sexagesima Sunday (Second Sunday before Lent)
1. II Corinthians 11:19-31 (or 11:19-12:9)—Paul Glories in His Infirmities
2. Luke 8:4-15—The Parable of the Sower
3. Genesis 3:1-24—The Fall
4. Psalm 119:89-105—O How I Love Thy Law

February 28, 1960—Quinquagesima Sunday (Sunday before Ash Wednesday)
1. I Corinthians 13:1-13—The Great Love Chapter
2. Luke 18:31-43—Jesus Goes Up to Jerusalem
3. Mark 10:32-45 (or 35-42)—Whoever Will Be Great
4. Jeremiah 8:4-12 (or 4-9)—The Impenitence of God's People

LENT

March 2, 1960—Ash Wednesday—First Day of Lent (Forty-six days before Easter)
1. Joel 2:12-19—The Call to Repentance
2. Matthew 6:16-21—When You Fast
3. Psalm 51—Have Mercy on Me
4. Matthew 9:9-17—For Sinners Only

March 6, 1960—Invocavit (First Sunday in Lent)
1. II Corinthians 6:1-10—Receive Not the Grace of God in Vain
2. Matthew 4:1-11—The Temptations of Jesus
3. John 15:9-17—Continue in My Love
4. Matthew 16:21-26—Jesus Foretells His Suffering

March 13, 1960—Reminiscere (Second Sunday in Lent)
1. I Thessalonians 4:1-7 (or 1-8)—God's Call to Holiness
2. Matthew 15:21-28—The Woman of Canaan
3. John 15:18-25—The Hatred of the World
4. Luke 10:17-20—The Return of the Seventy

March 20, 1960—Oculi (Third Sunday in Lent)
1. Ephesians 5:1-9 (or 1-14)—Walk as Children of Light
2. Luke 11:14-26 (or 14-28)—Jesus Reveals the Power of Evil
3. John 10:24-30—The Gift of Eternal Life
4. Luke 9:51-56—The Son of Man Came to Save

March 27, 1960—Laetare (Fourth Sunday in Lent)
1. Romans 5:1-11—Peace with God Through Our Lord
2. John 6:1-15 (or 1-14)—Jesus Feeds the Five Thousand
3. Galatians 4:21-31—The Two Covenants
4. John 6:47-57—I Am the Bread of Life

April 3, 1960—Judica—Passion Sunday (Fifth Sunday in Lent)
1. Hebrews 9:11-15—The Mediator of a New Covenant
2. John 8:46-59 (or 46-50)—Before Abraham Was, I Am
3. I Peter 1:17-25—The Cost of Our Redemption
4. John 11:41-53—The Prophecy of Caiaphas

April 10, 1960—Palm Sunday (Sixth Sunday in Lent)
1. Philippians 2:5-11—The Humiliation and Exaltation of Christ
2. Matthew 21:1-9—The Triumphal Entry
3. John 3:22-36—John's Witness of Christ
4. Philippians 2:12-18—Sons of God as Lights in the World

April 11, 12, 13, 1960—Monday, Tuesday, and Wednesday in Holy Week

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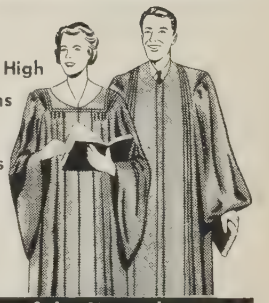
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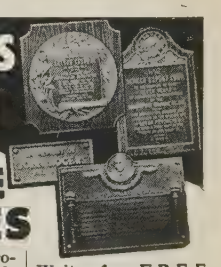
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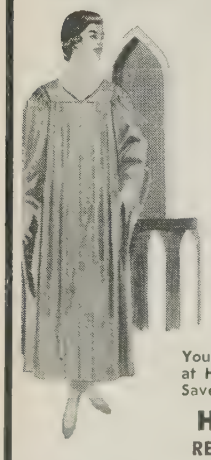

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1. Isaiah 50:5-10—The Lord Helps Me
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Tuesday

1. Jeremiah 11:18-20—They Devised Schemes
2. John 12:24-43—Unless a Grain of Wheat Falls into the Earth and Dies

Wednesday

1. Isaiah 62:11-63:7—Your Salvation Comes
2. Luke 22:1-23, 42—The Last Supper, Dispute about Greatness, the Crucifixion

April 14, 1960—Maundy Thursday
1. I Corinthians 11:23-32—Let a Man Examine Himself
2. John 13:1-15—Jesus Washes His Disciples' Feet
3. I Corinthians 10:14-21 (or 16, 17)—The Cup of Blessing
4. Matthew 26:17-30 (or 26-28)—The Institution of the Lord's Supper

April 15, 1960—Good Friday
1. Isaiah 52:13-53:12 (or 52:13-53:5 or 53:1-7)—He Has Borne Our Griefs
2. John 18:1-19:42—Jesus Arrested, Tried, Crucified, Buried
3. Matthew 27:29-56 (or 29-38)—Crucifixion and Death of Jesus
4. Mark 15:15-39 (or 30-50)—The Crucifixion

EASTERTIDE

April 17, 1960—Easter Day—Resurrection of Our Lord
1. Colossians 3:1-11—The New Life in Christ
2. Mark 16:1-8—The Resurrection of Our Lord
3. Matthew 28:1-10 (or 1-8)—The Women at the Sepulchre
4. I Corinthians 15:12-20 (or 12-22)—In Christ All Shall Be Made Alive

April 24, 1960—Quasimodo (First Sunday after Easter)
1. I John 5:4-12—Faith Overcomes the World
2. John 20:19-31 (or 19-23)—Jesus and Thomas
3. John 21:15-19 (or 1-19)—Jesus Restores the Penitent Peter
4. Luke 24:36-47—The Risen Christ Appears to the Eleven

May 1, 1960—Misericordia (Second Sunday after Easter)
1. I Peter 2:21-25 (or 19-25)—In the Footsteps of Christ
2. John 10:11-16—I Am the Good Shepherd
3. Psalm 23—The Lord Is My Shepherd
4. John 10:1-10—True Shepherd and True Sheep

May 8, 1960—Jubilate (Third Sunday after Easter)
1. I Peter 2:11-17—Strangers and Pilgrims
2. John 16:16-23a (or 16-22)—Passing Sorrow and Abiding Joy
3. Psalm 121:1-8—I Lift Up My Eyes to the Hills
4. I Corinthians 15:35-49—It Is Raised in Glory

May 15, 1960—Cantate (Fourth Sunday after Easter)
1. James 1:16-21 (or 17-21)—Every Good and Perfect Gift
2. John 16:5-15—The Spirit of Truth
3. Revelation 22:1-5—The Lord God Will Be Their Light
4. John 6:60-69 (or 60-70)—The Confession of Peter

May 22, 1960—Rogate (Fifth Sunday after Easter)
1. James 1:22-27—Hearers and Doers of the Word
2. John 16:23b-30 (or 23-33)—Prayer in the Name of Jesus
3. Matthew 25:14-30—The Three Servants and the Talents
4. Genesis 18:16-33—Abraham Pleads for Sodom

ASCENSIONTIDE AND PENTECOST

May 26, 1960—Ascension of Our Lord (Fortieth day after Easter)
1. Acts 1:1-11—The Ascension of Our Lord
2. Mark 16:14-20—The Commission and Ascension of Christ
3. Luke 24:49-53 (or 50-53)—The Ascension of Christ
4. Psalm 110—Sit at My Right Hand

May 29, 1960—Exaudi (Sunday after the Ascension)
1. I Peter 4:7-11—That God May Be Glorified
2. John 15:26-16:7 (or 15:26-16:4)—The Promise of the Comforter
3. Psalm 19:1-14—The Perfect Law of the Lord
4. Luke 11:5-13—Encouragement of Prayer

June 5, 1960—Festival of Pentecost—Whitsunday (Seventh Sunday after Easter)
1. Acts 2:1-13 (or 1-11)—The Holy Spirit Fills the Believers
2. John 14:23-31 (or 15-31)—The Work of the Holy Spirit
3. John 3:16-21—God So Loved the World
4. Ezekiel 36:22-28—God's Promise of a New Spirit

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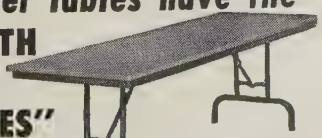

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TRINITY SEASON

June 12, 1960—Festival of the Holy Trinity (First Sunday after Pentecost)

1. Romans 11:33-36—The Unsearchable Wisdom of God
2. John 3:1-15—Jesus and Nicodemus
3. Matthew 28:16-20—The Great Commission
4. John 4:1-26—God Is Spirit

June 19, 1960—First Sunday after Trinity

1. I John 4:16-21 (or 7-21)—Perfect Love Casts Out Fear
2. Luke 16:19-31—The Rich Man and Poor Lazarus
3. Romans 8:1-11—Free from Condemnation
4. Psalm 139—In Praise of God's Omniscience

June 26, 1960—Second Sunday after Trinity

1. I John 3:13-18 (or 13-24)—Love in Deed and Truth
2. Luke 14:16-24—The Great Supper
3. II Timothy 4:1-8—The Good Fight of Faith
4. Proverbs 9:1-11 (or 1-10)—The Discipline of Wisdom

July 3, 1960—Third Sunday after Trinity

1. I Peter 5:6-11 (or 5-11)—Be Sober, Be Vigilant
2. Luke 15:10—The Lost Sheep and the Lost Coin
3. Amos 5:4-24—Seek the Lord and Live
4. Psalm 100—Make a Joyful Noise to the Lord

July 10, 1960—Fourth Sunday after Trinity

1. Romans 8:18-23—The Glorious Liberty
2. Luke 6:36-42—The Speck and the Log
3. Acts 4:1-12—Peter and John Before the Rulers
4. Jeremiah 17:1-14 (or 5-14)—Blessed Is the Man Who Trusts in the Lord

July 17, 1960—Fifth Sunday after Trinity

1. I Peter 3:8-15a—Called to Inherit a Blessing
2. Luke 5:1-11—The Great Shoal of Fish
3. Lamentations 3:22-32—The Multitude of God's Mercies
4. Acts 9:1-22 (or 1-19)—The Conversion of Saul

July 24, 1960—Sixth Sunday after Trinity

1. Romans 6:3-11—Crucified with Christ
2. Matthew 5:20-26—The Higher Righteousness
3. Philippians 4:8-9—Think on These Things

(turn to page 87)

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RECENT BRITISH ACTIVITIES

THE SCOTTISH KIRK AND EPISCOPACY

The General Assembly of the Church of Scotland in Edinburgh rejected the resolution of its committee on interchurch relations "that the Assembly finds the controversial proposals aimed at intercommunion with the Anglican churches unacceptable in their present form." By 300 votes to 266 the Assembly decided to end the resolution at the word "unacceptable." Dr. Craig, head of the committee, at once resigned.

The Church of Scotland is still willing to negotiate; the Assembly reaffirmed wholeheartedly its 1954 policy statement to seek closer relations with other churches. But, before any progress can be made, the Anglican churches must accept the Church of Scotland as a "true church," and its ministers as valid.

Commenting on this incident, the *Times* said:

> Scottish churchmen's misgivings have grown when they have found the Anglican insistence on the principle of episcopacy as a means of closer unity called in to question the validity of their own Presbyterian orders.
>
> In a letter to the *Times* on the following day the Archbishop of Canterbury described the phrase "Anglican insistence on the principle of episcopacy" as "strange words." The primate referred to the ordinal of the Church of England which commits it to the apostolic order of bishops, priests, and deacons, and added that "the problem here is for the Church of Scotland to show on what grounds this deeply established principle of church order is no longer to be regarded as requisite for progress in church unity."

Commenting on this letter, the *Christian World* said:

> In a sense this question is no business of English free churchmen. Otherwise their answer to the primate would be that they —even they—would be willing to examine the "deeply established principle" as a basis of unity so long as its acceptance would not mean such a denial of their own "validity" as is implied in any form of reordination.

GREATEST PEACE MEETING OF HISTORY

On Monday evening, May 25, under the auspices of "Christian Action" and the Friends' Peace Committee, seven thousand Christians filled Albert Hall to protest against nuclear arms and H-bomb tests. Canon L. J. Collins of St. Paul's was in the chair, supported on the platform by the Bishop of London, the Bishop of Southwark, Canon Carpenter of Westminster, and other leading churchmen of differing denominations. From the solemn earnestness and obvious unity of the audience and the high level of the speeches, it is evident that in fifty years of peace meetings in London this was unique. John Neville of the Old Vic Theatre read significiant passages of Scripture with noble diction before each speaker gave an address appropriate to the passage. The speakers were Father Trevor Huddlestone; Dr. Harold Roberts, principal of Richmond Methodist College; Christopher Hollis, Roman Catholic layman; Pamela Frankau, Roman Cathollic novelist; Sir Richard Acland, Anglican layman; the Bishop of Southwark; and Victor Gollancz, the famous publisher.

Yet on the following morning only two of the lesser national daily papers carried even meager reports of the meeting! This has given a shock to the Christian public.

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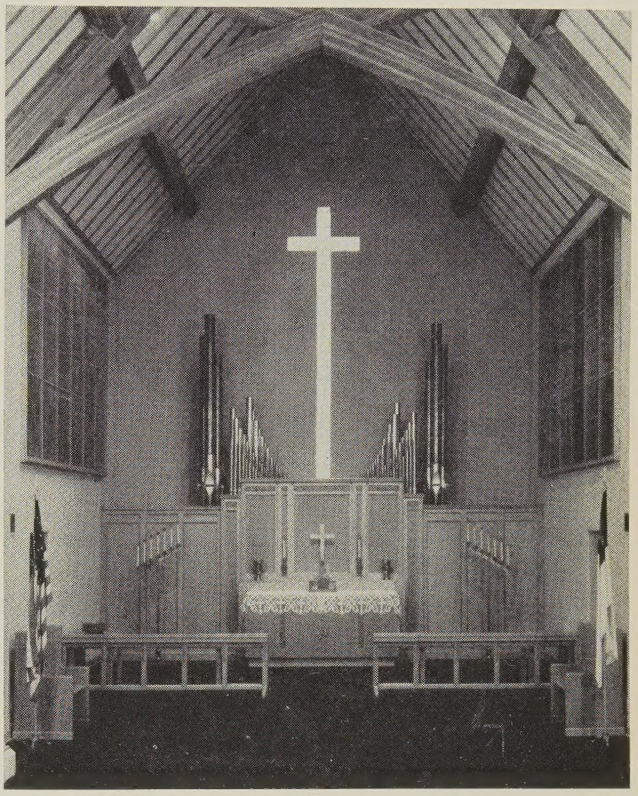

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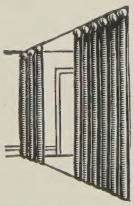

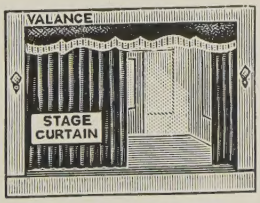

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(continued from page 85)

4. Acts 8:26-38—Philip and the Ethiopian

July 31, 1960—Seventh Sunday after Trinity

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3. Isaiah 40:12-20—To Whom Will You Liken God?
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Church Management
1900 Euclid Avenue
Cleveland 15, Ohio

OCTOBER 1959

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New Products Information

All new products this month are illustrated in the article "New Ideas for Food Service" which appears on pages 44, 45, 46, 47 and 48. If you wish information on any of these items, simply circle the proper number. Each item is numbered both with its picture and at the end of the article.

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